

T H E
M E N T A L N O V E L I S T,
A N D
A M U S I N G C O M P A N I O N,
A C O L L E C T I O N O F
H I S T O R I E S, E S S A Y S, & N O V E L S:

C O N T A I N I N G

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| <p>Historical Description of
the <i>Indians</i> in <i>North-</i>
<i>America</i>.</p> <p>Curious Odd Thoughts.</p> <p>History of <i>Milo</i>, the Bruiser.</p> <p>The Man of Spirit; or
History of <i>Alacer</i>.</p> <p>Humourous & wonderful
History of the <i>Lancashire</i>
Witches.</p> <p>History of the unfortunate
Man of Honour.</p> | <p>The Final Philosopher.</p> <p>Unheard-of Sufferings of
<i>David Menckes</i>, amongst
the <i>Cherokees</i>, and his
surprizing Deliverance.</p> <p>The Innocent Suicide, a
Tale.</p> <p>Dialogue between Miss
<i>Prater</i> and Lady <i>Dunny</i>,
on Ghosts.</p> <p>Series of Dilemmas and
Difficulties of an Officer
of Marines.</p> |
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With many other curious LITERARY PRODUCTIONS

O F

ALEXANDER KELLET, Esq.

L O N D O N;

Printed for W. LANE, LEADENHALL-STREET.

1783.



ALEXANDER KELLER, M.P.

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C O N T E N T S.

	Page
Letter concerning the American Savages	1
Notion of Poetry — —	34
Reason, a poem, — —	52
Odd Thoughts — — —	77
Odes — — — —	103

P A P E R S.

The Bruiser — — —	223
Narrative of good Spirits — —	134
Hypercriticisms — — —	147
Lancashire Witches — —	156
Criticisms on a smaller scale — —	165

Dialogue

C O N T E N T S.

	Page
Dialogue — — —	173
Final Philosopher — —	181
Martinetism — —	188
Unparalleled Suffering and Deliverance	197
Man, a Monster, — — —	205
Innocent Suicide — —	216
Letter from Switzerland — —	223
Subjects for Tragedies — —	228
Origin of Animalcular Distempers —	238
English Duellist — — —	247
Queries — — —	255
Choice of a Profession — —	265
Dream — — —	275

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L E T T E R
F R O M
N O R T H A M E R I C A,
C O N C E R N I N G T H E I N D I A N S.

THE indigenous inhabitants of America, whom we call the Indians, and the French les Sauvages, obtrude themselves, Sir, on the attentions of all new-comers, who have any portion of curiosity. These Indians appear to be Aborigines, and, excepting the alterations produced by our intercourse with them, challenge the character of a genuine and unmixed, or, (to use fashionable terms)

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of a pure and uncorrupted people: Nor is it (in my opinion) among the least cogent proofs, that their manners bear so surprising a resemblance to those of the ancient Germans, as described by Tacitus. It is indeed insuperably difficult to account how original occupants come to *be* at all, to such as will not believe that the varied Europeans, Asiatics, Africans, and Americans, proceed from the same pair: unless we venture to suppose that the atmosphere is replete with the ova of all possible kinds of terrestrial existence, which whenever they meet with their proper nidus, (their specific proportions of heat, and moisture,) fail not to disclose the individuals. Can we better explain (what is an uncontroverted fact in America, and to be observed doubtless elsewhere) how any collection of vacant waters shall in due time exhibit (perch or other)

its

its appropriate fish : or how an accidental degree of equal heat produces in the temperate Zones, the insects of the Torrid. This people are of a reddish, or copper-coloured complexion ; and make one of the three grand divisions of the human kind that we are acquainted with ; though in proportion and figure they approximate more to the Whites than the Blacks, and in sagacity also ; holding the Negroes in such inferiority and contempt, as to drive them from hostile plantations to sale, like cattle ; whereas they ingenuously acknowledge the apparent superiority of the Europeans, and manifest a consequential esteem for them.

THE most natural origin of civil government is, I think, Sir, to be found in the Parental Influence ; for the veneration due to ex-

perienced virtues, and the gratitude arising from repeated obligations, establish an authority solid enough for the basis of a society, while the governor continues to be looked on as the common parent; and in whose aid, when the opposite conviction is palpable, it becomes necessary to employ actual power. The Pater-Familias, the father of a family, (for women universally submit to the government of men, a proof that the inferiority of their genius is not less than that of their strength) is the legislator of his little citizens, and their magistrate, or the enforcer of obedience to his laws, by rewards and punishments; he must be also their captain or defender, by courage and art, against external violence; as well as their priest, or the conductor of their superstition. A prolific and successful family form, in a few generations, a tribe, or that small nation

tion or state, which as it is the most common, should be the most natural effort of the social instinct in mankind : for it is not to be forgotten, that men are influenced by an instinctive impulse to society, as well as other gregarious animals. If a merely military spirit be introduced into a flourishing tribe by martial leaders, as it will make no other use of conquest, than extirpation, it can hardly fail of being cut off in a small time, by the common accidents and hardships of, however successful, War. But if, by a succession of chiefs of genius, policy be superadded to military prowess, and the victors should learn to *subject*, as well as to *subdue*, and encrease thereby continually their force, instead of diminishing it; this tribe may in time, (and a progress of this sort is very accurately pursued by the historic Ynca of Peru) create the artificial Leviathan, or

one of those vast states which are only to be destroyed by their own immensity. For there is no foundation in nature for the apprehension of an universal monarchy, (the devil of modern politics) and if practicable, it were indeed to be wished, as it would put an end to the horrors of war, the greatest of human calamities. This hypothesis however, I must own, rather threatens to resolve right ultimately into power; since that the parental authority itself is not only founded on power, but frequently enforced by actual violence; (and sometimes inverted too, when the impatience of a young Jupiter dethrones his parent Saturn; or an Arfacidan Orodes assassinate his father Phrahates;) since that mighty Nimrods will occasionally arise, and enslave, even hereditarily, their kindred tribes; and since that conquest has no pretension to other
right

right than that of force, war, being only an appeal to success, “*victrix causa deis placuit.*”

THE North-American Indians are divided into these small nations, or tribes; whose civil government is mostly patriarchal; but the general bent of the savages being martial, such as signalize themselves in war, acquire great weight; and single chiefs often possess thereby such an authority in their tribes, as amounts to something like sovereignty, though they govern always, as Tacitus writes of the German generals, “*exemplo potius quam imperio; si prompti, si conspicii, si antè aciem agant admiratione præfunt.*” (Tacit. de mor. Germ. §. 7.) Priests, these Indians have none, nor indeed have they any apparent worship; on the contrary, they seem untinctured with religious hopes and fears; which makes it probable,

bable, that the religions of some other parts
 of America owe their rise to the policy of
 founders of states, as that of the Peruvian em-
 pire incontestably did. The emperors of Peru,
 it is true, extended at last their dominions
 beyond the bounds of their local superstition:
 they set out with their arms and mission from
 a country where the sun was very welcome;
 and imposed the worship of their father the
 Sun (for they asserted themselves his children)
 on all the nations they subjugated, with great
 success, as long as Sun-worship held good:
 but at length they came to a people, who,
 situated on a rocky coast, in a sultry climate,
 could not in conscience submit to adore a Be-
 ing almost insupportable, and consequently
 odious to them; and durst propose to their
 conquerors to quit their irrational idolatry,
 and to worship with themselves, their mother
 and

and goddesses the Sea, the inexhausted giver of good things.

THERE are philosophers, Sir, who are inclined to consider mankind as an heteroclite production, or an irregular one at least, and of later date than the generality of animals: these abstruse gentlemen, having made calculations of the possible increase of the human kind, and observed dispassionately how it expands itself over the face of the earth, to the extirpation, not only of infinite individuals, but even to the endangering of many a species; aware too of its advantages, by means of an erect posture, superior rationality, and the artifice of society; are, with some seeming reason, in pain for the supposed concatenation of the systems of creatures, and find themselves powerfully actuated by a fellow-feeling for
animals,

animals, by a concern for the welfare of the genus they belong to. But the apprehended danger of such an over-increase of the human species is sufficiently guarded against by the irascible instincts implanted in it, which never fail, individually and collectively, to find out objects. This our poor Indians glaringly evidence, who are all of the spider kind, and constantly destroying one another; and tho' they have not mines of gold, nor the richer ones of commerce, to contest, yet, the right to a hunting-ground, on a continent, where land enough may be had for looking after, joined to an homicidal glory, continually occasion the dispersion or depopulation of nations, "*pugna est de paupere regno.*" The Indian warriors prefer stratagem to manhood; and probably their manner of waging war was primarily suggested by the nature of their country; which,

which, being an endless wilderness, is consequently one continued ambuscade. The Indians are dexterous in the management of fire-arms, (very few of those whom we see retaining their primitive bows and arrows) and have a small hatchet of their own for close quarters; they also carry with them a scalping-knife, to the free use of which they are incited by European commanders. Scalping consists in taking off the hair together with the flesh from the skull, and is by no means a mortal operation; many persons, who (with the stratagem of spiders and some other insects) have counterfeited death the while, having survived it: but, as few are possessed of such a degree of sagacity and patience, a scalp is always taken as evidence of the slaughter of an enemy; in like manner as was, by the Palestine Jews, the exhibition of a foreskin. The Indians take the
field

field (or, to speak locally, the wood) in small numbers; and choose to return home when they have expended the war-diet, (their gladiatorial Coliphia) that they carry out with them; they fire singly, and tree while they load again: the important use they are of to our conjoined troops, consists in their knowledge of the country, and their detecting, and dressing, of ambushes. These western heroes adorn and paint themselves as much, though not in so much taste, as the eastern; and have always in their baggage the looking glass, which even in luxurious times, brought such violent exclamations from the satirist Juvenal*. The Indians invested themselves formerly with skins in cold weather, and with moss,

* “ Res memoranda novis annalibus, atque recenti

“ Historia, speculum civilis sarcina belli !

mos in hot; but the Europeans have now (much to their own emolument) covered them with blankets, almost as elegantly as were the Romans, so that they are equally with them, "gens togata," though not equally, "rerum domini:"† their hair, naturally black, long, and coarse, the different tribes cut and colour in various methods; their faces they paint in a grotesque style, with vermilion and other tints; and the men, by means of a preternatural elongation of the concha of the ear, which they stuff with shells, feathers, and baubles, flaunt in most magnificent and enviable earrings; that happy ornament, which is equally the favourite of the civilized and the barbarian, of the rough warrior, and the fine lady, and gives unnecessary lustre to the neck of a

Hendric

† "Romanos rerum dominos gentemq; togatam."

Hendric and a *Coventry*. But these people differ widely from the rest of mankind, Sir, in that they divest their women, by an unheard of sumptuary, of the ornaments of dress; and then self-appropriate them. A young man among the Indians is dressed with visible attention; a warrior is a furious beau; and a woman, the Asiatic, the European, the African *Doll*, is with them a neglected squat animal, whose hair is stroked over those glistening eyes it dares not uplift, and who seldom uses its aspen tongue, and when it does, is scarcely loud enough to be heard. When we reproach the Indians on this account, they point to their animated woods, and tell us, that “they see not
 “ whence we have picked up a contrary practice, but that they themselves have learnt
 “ their lesson from whatever moves around
 “ them, from the birds and the beasts, whose
 “ males

“ males are lavishly adorned in denudation of
 “ their females, from the gay plumage of the
 “ turkey-cock, and the ornament-loaded head
 “ of the stag.” And truly, on an accurate and
 impartial survey of animals, we shall find this
 odd Indian discovery supported by more facts
 than one would at first suspect; for among
 birds it is glaring, from the peacock to the
 cock sparrow; and the lion, the bull, the
 stone-horse, are among its numerous evidences
 with beasts; in fish indeed it is not apparent;
 and among some insects, as bees and spiders,
 the opposite may be observed; yet of hair, the
 only ornament nature has bestowed on the hu-
 man species, men have certainly a larger share
 than women. Nor will the use of this pheno-
 menon be found unassignable by the final phi-
 losophers; who will allow it probable, that ex-
 traordinary natural ornament may be given to
 one

one sex, as an incentive to the other; more especially if females in general prove to be comparatively deficient in this affection: and it will be a crucial experiment to observe with precision, whether the degrees of ornament in the males, and of the deficiency in the females, are proportionate; or the ornament redundant on one side, in the same proportion as the appetite is weak on the other: certainly the males of the monogamous doves, and swans, are hardly distinguishable, while the amorous cocks, and peacocks, seem almost of a different species from their serail of chaste unadorned hens: the song of birds too must be considered as ornamental, (for it will not be easy to point out its use,) and this is again lavished on the males, and in a manner denied the females; let me add, that the feathered *Hes* appear to be in the secret, and in courtship ostentatiously employ

ploy the expansion of their gaudy plumes, and the melodious industry of their warbling throats. Hence possibly (to Indianise a little) the rationale of the passion of civilized women, for well dressed men, may be fairly deduced; and also (what is more to *their* purpose) that redundant dress is misappropriated somewhat (with us) to the fair; to excite the proper attachment to whom no preternatural inducements are required. The great Bacon opines that love is the first of human pleasures, and intoxication the next; the former of which positions seems less controvertible than the last; even in those countries where to the pleasing stupefaction, and joyous elevation, effected by strong liquors, the delights of friendship and free conversation are superadded. The production of the means of ebriety is indeed complicately artificial; yet is it not

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there-

therefore to be accounted an unnatural appetite, no more than that of the reptile snake for aerial birds, or that of dread-water cats for fish : and we practically find, that scarcely has a people existed any time without procuring some succedaneum to wine. You may please to recollect, Sir, that I never joined the late general outcry against spiritous liquors ; because I have known (and so have the shelves of the apothecaries) too many good effects from a judicious employment of them, and because I cannot think the proofs of their deleteriousness are fairly established. For experiments made on dead flesh out of the stomach bear little analogy to what passes in the alimentary duct of a living animal, where even the potent poisons of the serpentine species, which mortally affect the nerves in an instant from without, may be so mitigated and altered as to become

come but little noxious; suction being the best specific for envenomed wounds; though I would always recommend previously guarding the mouth with oyl, and spitting out the poison instantly, which precautions would, I believe, render the operation innocent. The Indians of North America dissent from the philosophy of Bacon however, and hold intoxication to be the greatest of all pleasures; this they so honestly confess, that when the portion of allotted, or procured liquor appears to them insufficient to enebriate their whole company, they soberly agree among themselves, to debar from any share in it a necessary number, who acquiesce accordingly, and entitle themselves thereby to sure uncontroverted drunkenness at the next opportunity. Our Indian traders prevent in a good measure, by plentifully diluting their rum with water, (in

a charitable intention to be sure) the ravage this propensity of the savages might make among them; and which, as it seems our business at present to thin them, were we to take the word of a master in politicks, we should industriously assist; for Tacitus, having noticed the intemperate addition of the savage Germans to wine, remarks thereon, “ Si indulseris ebrietati, suggerendo quantum concupiscunt, haud nimis facile vitiis, quam armis, vincentur.” (§. 23.)

ANIMALS in general rather desire to copulate than to propagate; but our Indians seem to reverse this maxim, by their cold treatment of their wives, notwithstanding their love for offspring is so excessive as to replace their lost children by the adoption of captive enemies, the Whites not excepted. Their women are
con-

consequently very prone to European attachments; where they are agreeably surpris'd by a fondling and dalliance which is quite novel to them, and not the less captivating. The savage girls before marriage are free of their persons; for the Indians make no bustle about, much less have any supposed test of, virginity; by which the guilty will take care in all countries not to be detected, and from which the innocent may sometimes suffer. But if the copper lasses play these tricks while single, they make amends by behaving, when they have disposed of themselves in matrimony, with exemplary fidelity. An officer under general Braddock having contracted with a pretty Indian girl an engagement, which she at least considered to be matrimonial, and having promised her favours to an intimate, after he had often tried ineffectual persuasion,

and once narrowly escaped being killed by her in abetting violence ; was at last driven to this stratagem, in order to cuckold himself ;—he placed his friend under the bed in which he was with his perverse spouse, and pretending to fall out by accident, changed places with him ; and thus ingeniously triumphed over the virtue of the innocent Squah.

“ Egregiam verò laudem et spolia ampla refertis,

“ Una dolo divum si femina victa duorum est.”

It is observable that the brutes combine to persecute and hunt-down such among them as sickness, old age, or accident, have visibly distressed ; and in this they are viciously copied by the Indians : youth, health, and vigour, are with these much valued and respected ; while incurable diseases or wounds, and the burthen of years,

years, (circumstances that strongly plead elsewhere for assistance, or pity at least) are the objects of their undissembled dislike, and ungenerous treatment. There are people (it is said) who dispatch their relations and friends, in order to exempt them from the otherwise inevitable miseries of decrepitude; but our savages, with ten-fold cruelty, preserve theirs alive, to endure the scorn and ill usage of themselves and others; passionately fond as they are of those to whom they give life, so little affection do they shew for them to whom they are indebted for it! Pope has given cards as a pastime to the veteran females of Europe, and Rochefoucault has assigned them devotion for an employment; one single business however that continues to make women necessary, and therefore valuable to us, after their prime occupation ceases, and secures them admit-

tance every where, (our ships of war excepted) is their having, politically enough, monopolized the superintendency of that now indispensable article *linen*: but an Indian old woman, who, by becoming barren, has lost the small hold she had on her husband's affection, and who is in no shape necessary, and can be little useful in any, is a very wretch indeed.

CONQUEST and purchase being the means of obtaining the possession of lands already in occupancy (and where is the country to be found that is not provided with proprietors?) we have hitherto, Sir, made use of the latter on the American continent, and chosen to treat its natives rather as allies, than enemies; which we the more readily come into, as our acquisitions, though valuable, cost but little; for the usual method of buying a province, is
only

only to get the scrawl of a score of Indians, (sachems and kings to be sure, on *this* occasion) to a deed of gift, after having properly presented, and humed them: and these pretended potentates, even when they understand the purport of their signing, (which is not always the case) willingly enough transfer what right they may be supposed to have to lands, on which they in reality only sojourn, in a country where there is ground to spare. King Tommo Chachi, whom Mr. Oglethorpe brought to the English court, was no more than an Indian who had some influence with a very inconsiderable tribe, called the Yamacraws, that were settled on a bluff, near to where the town of Savannah, the capital of Georgia, now stands. If however our original grants be cheaply obtained, the method of keeping the granters, and their successors, in temper,

temper, by reiterated presents, is sufficiently expensive; and it is plain, after all, by their manner of demanding and taking these presents, that, however speciously we may christen them, the Indians look on them not much otherwise than as exacted tribute. Our provincial governments, in truth, reap not all the advantages they might, from their surrounding Indians, by not acting with respect to them systematically; (unless neglecting them while quiet, and presenting them while unruly, may be called a system;) though every generation of these savages appears to refine the policy of their conduct toward the Europeans: the father of Melatchee, a late Indian chief, mis-called by us, the emperor of the Lower Creeks, gave as his last advice to his three sons, “ that they should cultivate, each of
 “ them, a separate interest with the English,
 “ French,

“ French, and Spaniards, (the contending
 “ powers of Europe around them) without
 “ coming to any real disagreement among
 “ themselves.” Melatchee, who survived his
 brothers, found out the way, by trimming to
 act *alone*, the parts of all three.

WITHOUT doubt, you must have heard,
 Sir, of the rhetoric of the Indians, and seen
 probably some of their pretended orations;
 yet, be not amazed, when I assert, that they
 are not, nor can be eloquent; for their ideas
 are few, and their language is unpleasingly
 guttural, and extraordinarily barren, they us-
 ing one word for a genus, of which they ex-
 plain the several species by different gestures.
 This, of necessity, throws the Indians into
 that vehement gesticulation, which is indeed
 the parent of the graceful action, constituting a
 part

part of oratory; and it is accordingly mistaken by audiences who are ignorant of the matter they deliver. The interpreters of their language too, who are the packhorse-men that carry the European goods into the Indian country, must be allowed very incompetent reporters of eloquence : and the tongue varies in every tribe; so that I have heard two sworn druggermen give an opposite account of the meaning of the same Indian harangue. Poetry, I am told, these savages have, and that it principally consists of historic songs, relative to martial transactions ; but the poem I have before me is of a moral turn ; It is the plaint of an old Indian, and, (if the translator may be trusted) the sentiments and expressions are not wholly unpoetic. He observes, “ that
 “ in the happy days of youth, he was loved,
 “ or feared by all ; that he could tomahawk
 “ his

“ his enemy, and could not miss his game ;
 “ that every river was then an inn to him,
 “ and every squah he met a wife ; but that
 “ now he was grown old, every one hated,
 “ and scorned him ; the deer bounded away
 “ from his erring aim, and the girls covered
 “ themselves repulsively at his approach ; nor
 “ was he any longer permitted to paint and
 “ grace the glorious file of war :” and he con-
 cludes with ardent wishes, “ that either nature
 “ had never disclosed him, or had gifted him
 “ with that power of renovation which seem-
 “ ed so improperly granted to the pernicious
 “ snake.”

THUS, upon the whole, you see, Sir, that
 the Indians of North-America live in a real
 state of nature ; for the innovations that the
 Europeans have introduced among them, are
 not

not numerous, as we have done little more than imported to them the luxury of blankets and kettles, and furnished them with fire-arms and rum; in order that our trade might have the benefit of supplying these factitious wants, in return for the furs and skins, which were before, almost useless to the savages. And to do them full justice, I am to acquaint you, Sir, that these people possess the blessings of ease and freedom in a very eminent degree; so that not only our outlaws and vagrants, but even some of our impoverished and dissatisfied settlers and traders, sometimes desert our society, and naturalize themselves irrecoverably among the Indians. For they find their wants (of which always nutrition is the chief) are satisfied without much labour or care in a thinly inhabited country, where the birds fly against your shot, and the fish jostle for your hook;

nor

nor can liberty be easily conceived to be more extensively established than among those, who are absolute in their private families, and in public matters, rather persuaded than commanded. Yet, these Indians are, notwithstanding, *they* who have cured me of many prejudices, that I had contracted against civilized, or artificial life, and in favour of the inartificial, or natural one ; for surely there can be no hesitation about the preference of the European *ſavoir-vivre* to the American. Is not indeed the difference immense between the ranging of woods for casual prey, the intemperate gorging and drunkenness of the Indians, their homicidal warfare, and joyless propagation ; and the elegant amusements of Europe, its delicious feasts, and social cups, the transports of love, and the glorious achievements of benevolent ambition ? Not to mention (what singly
is

is decisive) the godlike pursuit and attainment of knowledge, by the opportunities that society affords for the exertion of those intellectual faculties, which these poor savages neither improve nor enjoy. The vices too of these untainted, uninfected mortals, if less numerous, are not less atrocious, than ours; but their virtues are much fewer, nor rise to equal heights. And exactly such as these are the Aboriginal Germans described to be, by that great master Tacitus, “ Quoties bella non
 “ ineunt, non multum venatibus, plus per
 “ otium transigunt, dediti somno ciboque;
 “ fortissimus quisque ac bellicocissimus nihil
 “ agens, delegata domus et penatium & agro-
 “ rum cura feminis senibusque et infirmissimo
 “ cuique ex familia; ipsi hebent; mira diver-
 “ sitate naturæ, cum iidem homines sic amant
 “ inertiam et oderint quietam.” (§. 15.) Yet

this

this is the life of which not only poets, but historians and philosophers too, have fabled so pompously!

FOR my part, Sir, though I own I am not of Cicero's mind, nor should decline the renewal of a life of affluence and honour, even amid the degenerate pleasures of civilized society; yet might I be allowed to exhaust a Metempsychosis, on the American continent, among *these natural wretches*, I would heartily reject such an offer.

I am, Sir, &c.

A

N O T I O N

O F

P O E T R Y.

THE extravagant encomiums lavished on poetry by those ages that delighted in it, the interest and vanity of some poets, and the doubt, or delusion of others, have conspired to persuade, that this faculty is something supernatural, unacquirable, and inscrutable. And truly, Invention is so sudden and unaccountable an operation of the mind, that men in their senses may be pardoned for apprehending
some.

sometimes that they are inspired: as Milton, whose subject might corroborate the suspicion, manifestly does. But then these apprehensions are by no means to be confined to the poets; since they may occur to the same sort of men in the pursuit of every other science, and have not been wanting to some mathematicians, the most opposed to bards of all intellectual artists. In these times, however, it is not necessary to disprove the divinity of poetry; nor can the ascertaining its essence, surely, be insuperably difficult; as it is not the investigation of a deep secret of nature, but the tracing merely of an human artifice.

EVERY thought, it will be allowed, may be delivered both in prose and poetry: and whatever is not poetry must be prose; no intermediate style having been yet established. A

thought should be expressed in prose clearly, if not forcibly ; in pure, not to say elegant, language ; and in periods that are not harsh, but agreeable, to the ear. In poetry, the thought should have a figurative turn ; the diction be unprosaic ; and the sentiment, so turned and cloathed, should be thrown into regular, that is, musical metre. Now the analysis of a single verse may evidence the components of a poem, which is an aggregate of single verses : let therefore the passage of Ennius, which Horace points out as containing the authentic spirit of poetry, be scrutinised ; “ postquam discordia tetra belli feratos
 “ postes portasque refregit.” The prose thought here, is, “ that the disagreement between the
 “ Romans and another people, had terminated
 “ in an open war.” This Ennius has delivered figuratively, by saying, “ that discord had
 “ opened

“opened the temple of Janus,” a method among the Romans of proclaiming war; he has also heightened the diction above common language, “cruel discord” (writes he) “broke open the iron gates of war.” Yet certainly nor the figurative personating of discord, nor the elevation of the diction, would have stamped this passage veritable poetry, were it not also included in regular versification: “dire discord burst the iron doors of war. A primary distinction then of poetry from prose, is metre; for the most prosaic galimatias, when versified, is called bad poetry; and the archbishop of Cambray has proved, that the most poetic sentiments and diction, if divested of versification, will not pass for a poem. Yet the determining bounds here, it is confessed, are somewhat nice; as accurate prose-authors write in sonorous, which the English call

round, periods; and the French, *periodes quarrées*: nor are the sentiments and language of the two kinds of style, a second and third difference, more distinct; since the figures and tropes, which poetry has in vain attempted to appropriate, have always been successfully, when judiciously, introduced into prose. So that the specification of poetry from prose, will be found to consist in, a more regular numerosity, a more elevated diction, and a more figurative sentiment. Most subjects may be handled in either style; but poetry, on account of its sublime conceptions, fine language, and scrupulous courtship of the ear, as well as of its continual metaphor, frequent and various figures, sudden transitions, and bold digressions, should seem capable, with skilful management, of treating the generality to greater advantage.

THE harmony of verse, the consequence of legitimate metre, is of more importance than is always conceived: few poets succeed who are negligent of it; and some, with scarcely any other merit than a strict attention thereto, have succeeded. The quantity of syllables is the time allowed for pronouncing them, a long one being equal to two short; and the English quantity is governed by the accent; the accented syllables being always long, and most others common. In poetry, the species of versification ascertains the mixture of long and short syllables; the smoothness or harshness of prose results also from the proper or improper arrangement of them, more particularly in the close of periods. A prosaic period has two pauses; one of the sense, which also makes the rythmus or numerosity, and coincides with the grammatic member of

the period ; and another of respiration, which operates only in long members, and answers to a cesure in verse. Prose periods should in general be much of the same, and that a middling length ; a prose-speaker can accurately mark his intended rythmus. A poetic period has three pauses ; one of versification ; another of respiration, that makes the cesure, and sometimes is coincident with the third, which is the pause of sense. The English heroic verse is an iambic, that admits (advantageously to variety) in its first part of trochees, which are feet of the same time ; but the last foot must constantly be an iamb ; and the more iambs there are in a verse, the more melodious will it be found ; in long poems, by way of relief to the ear, a short hypermetric (final) syllable may be sparingly used. The removal of the diction of a poem from prosaic language,

guage, has been constantly practised by the best poets of every nation; and the English have a considerable advantage, on account of the readiness with which their tongue naturalises those compound words that bestowed so much grace on the Greek poetry. The corruption and poverty of English prose is greatly owing to our poets, who have found it easier to decry and debase prose, than to raise their performances above it. No thought, if they are to be the judges in their own cause, can be too trivial or anile for prose, no expression too vulgar or infantine; metaphor is to be excluded, and dissonance admitted; and if any ornament casually introduces itself, they immediately condemn it, by the sumptuary laws they themselves have forced on the poor profators. Yet the most sagacious prose-writers, in all languages, have occasionally employed
sublimity,

sublimity, figure, and numbers too, in their successful compositions: for the best thoughts may be ruined by base language, and hurt by harsh numerosity; and the metaphor (the foundation of the simile, allegory, &c.) is of prose extraction, and originally the product of necessity; nay, the hyperbole itself, a dangerous figure, even in poetry, may be allowed to prose in the case of passion.

IN an age of ignorance an expedient turned up, that so obviously distinguished prose and poetry, as to lay claim for a time to constitute the essential of the last; and this was the gothic invention of rhyme. A thing (to use the words of the first Englishman who durst reject this barbarian adjunct to verse, in his preface to *Paradise Lost*,) “ of itself to all judicious ears trivial, and of no true musical
“ delight;

“ delight ; but much to the vexation and hin-
 “ derance of modern poets, who are thereby
 “ constrained to express many things other-
 “ wise, and for the most part worse, than else
 “ they would have done.” For though they
 be not wanting who would make the hitting-
 off rhymes an affair of genius, it is strictly a
 matter of memory ; of which he who knows
 all the chiming words in a language must be a
 complete master ; and Bysshe’s rhyming dicti-
 onary is, with us, a very convenient supple-
 ment to less tenacious heads. Boileau, who
 in the vanity of youth asserted of rhyme,

“ Au joug de la raison sans peine elle flechit,

“ Et, lour de la gêner, la sert et l’enrichit.”

in his old age confessed, that his secret in
 rhyming was, “ to make the second verse be-
 “ fore the first :” a sad shift truly ! which only
 spoils the first line instead of the second ; and
 besides,

besides, inevitably throws a poem into distichs, which rhyme of itself is but too apt to do.

A GOOD poet, though a rarity, (for excellence is in every art uncommon) is not such a phœnix production as some have imagined; proper encouragement never fails, in all ages, to make the mute Homers sing. Whenever a people (that is, the leading part of a people) take a strong bias to poetry, they presently kindle poets of their own; and the first of these perhaps, the first tolerable one however, shall forage the whole crop of glory, so as scarcely to leave any gleanings for his successors; who, unless poetry can be supposed to retrograde from the progressive improvement of all other arts, must with equal parts have continually superior advantages. It is not therefore the merit of the first, nor the demerit of the rest,
but

but the appetite, or aversion of the times, that satisfactorily accounts for the fact. Nobody at present questions the regularity of Horace's poetic call; yet the relation he himself has transmitted of it would hardly pass examination in modern times.* For he tells us, that having forfeited his paternal fortune by adhering to what proved the worst side in a civil war, and being thereby reduced to poverty, he bethought himself of turning poet for a subsistence: he gives, in sober sadness, the very reason for poetising, that † Persius thinks a joke; and lays no higher claim to inspiration than that of being *ventriloquous*.

WHEN a Bacon arises among the Bards, it will be discovered that Aristotle has prejudiced poetics as well as physics. The setting up one
poet

* Epist. 2. l. ii. v. 52.

† Prolog.

poet as a perfect model, (a compliment due from reason to no man's golden image in no science whatever) and the inferential constraining all futurity to write after this idol, put an irremoveable bar to improvement; and prevent a possibility (and there is surely at least a possibility) of going beyond the assumed standard. When nature produces one man as much vaster than other men, as Virgil's fame, or as much stronger as the Farnesian Hercules, it will then cease to be incredible that it can produce one genius elevated beyond all competition; at present there is no foundation to believe the disparity of human minds greater than that of human bodies; there may be Patagonian geniuses perhaps, but there certainly are no Pantagruelian! The modern refiners on the Grecian criticism have very industriously multiplied the almost unfurmountable difficulties
of

of poetic practice: whereas every constraint on true poetic genius must be prejudicial to it, and every rule that is not evidently promotive of it, is at least superfluous. Boileau's account of the sonnet, a species of poetry, the invention whereof the French and Italians litigate, is well worth notice, for he says,

“ Inventa du sonnet les rigoureuses loix ;

“ Voulut qu'en deux quatrains, de mesure pareille ;

“ La rime avec deux sons frappât huitfois l'oreille ;

“ Et qu' ensuite six vers, artitement rangez,

“ Fussent en deux tercets par le sons spartagez ;

“ Mais en vain mille auteurs y pensent arriver,

“ Et cet heureux phenix est encore à trouver ;

“ Pour enfermer sons sens dans la borne prescrite

“ La mesure est toujours trop longue ou trop petite.”

Such an operose composition may have its merit ; it is not however of the sort that has established

blished the reputation of the *Iliad*, the *Æneid*, and the *Paradise Lost*; it is a little inferior to that of a double acrostic. Most are of opinion, that the modern poets are below the ancient; few think they equal, scarcely any that they surpass, them: small benefit then has hitherto accrued from the observance of the precepts drawn from antique example; and the hot medicines have been used so long without service, that an * *Antonius Musa* would begin to prescribe the cold. If no elevation has been procured by the stilts of Greek criticism, suppose they should be laid aside; walking would certainly be found easier, probably the gait be more natural. Every poem is a good poem
which

“ *Quia calida fomenta non proderant, frigidis curari coactus, auctore Antonio Musa.*”

Sueton. *Octav. c. 31.*

which abounds in the genuine merit of poetry and all deficient therein are bad ; let a *poet* express his *thoughts in a figurative manner*, in *language removed from prose*, and in *harmonious versification*, and he need not be anxious whether such his production fall under a Greek or Latin predicament, or no ; if it so happen, he will have the protection of authority ; if not, what is at least equivalent, the grace of novelty. Is it surprising that mankind should nauseate now, what it was glutted with almost two thousand years ago ? Hear Virgil's charming plaint :

“ Cætera quæ vacuas tenuissent carmina mentes

“ Omnia jam vulgata : quis aut Euryſthea durum,

“ Aut illaudati nescit Buſiridis aras ?

“ Cui non dictus Hylas puer, et Latonia Delos,

“ Hippodaméque, humeroque Pelops insignis eburne,

D

“ Acer

“ Acir equis? tentenda via est qua me quoque

“ possim,

“ Tollere humo, victorque virûm volitare per ora.”

Of Lyric poetry, Horace says, after the Grecians,

“ Musa dedit fidibus divos, puerosque deorum,

“ Et pugilem victorem, et equum certamine primum,

“ Et juvenum curas, et libera vina, referre:”

This Boileau seventeen centuries after repeats almost verbatim. What rule but authority could set any limitation to the matter of a poem allowed capable of subjects so various and discordant? This most assuredly is no time for any to pursue poetry, who are not to be contented with the pleasure it affords, and the probability of future reputation. For it is not of this age, but of the last, that lord Bolingbroke (posthumously) observes, that “the great

“ men

“ men of all parties were patrons of literature.” The sheepish generality always push after their leaders, so that Homer himself, or Antimachus whom Adrian, or Museus whom Scaliger, esteemed a better poet than Homer, or any thing more than altogether, would at present scarcely be able to catch the public eye. Yet, impelled by irresistible genius, poets, great poets, have of late years cultivated and displayed their talents; and have been slighted and overlooked. But whenever the taste for poetry revives, as sooner or later it *will*, justice shall then be done to their authentic merit, and our neglected cotemporaries shall become the delight and admiration of more attentive posterity.

D 2

REASON:

R E A S O N:

A D I D A C T I C P O E M.

“ Jam legere et quæ sit poteris cognoscere virtus.”

VIRG. Ecl. 4.

DIVINITY's great substitute on earth,
 Conductor of the passions but for thee
 Too devious, teacher sole of moral truth,
 And guide to what of happiness we know,
 * Reason, all hail ! O, may the bard who first
 Thy copious praise attunes, to thee devote

Live

* The logical hypothesis of this poem is contained
 in the subsequent chain of aphorisms.

Man is excited to action by the impulsive motions of
 external bodies on his senses.

Live o'er the scanty sum of life, and die
 (In retribution large) to thee devote!
 So shall he stem mad appetite's misrule,
 Of virtues calm possess'd, devoid of fear;
 So view with other than the vulgar eye

D 3

The

The desires consequential to these impulses are his passions.

And the internal continuation of such motions produce in him ideas.

The passions may be so mismanaged as to become prejudicial to a man's self, or to his kind; and they may be also so regulated as to operate to the good both of the individual, and of the species.

The distinguisher and conductor between these extremes is the intellectual faculty called Reason, which forms conclusions from our perceptions or ideas.

The irrational abuse of man's passions constitutes vice, and their application according to reason virtue.

Whose misery-closing aid the care-diseas'd
Demand more wretched with transcendent
claim ;

To whose inviolate asylum croud
Oppression's slaves, with iron-branded front
Unpity'd infamy, fear self-subdued,
And fallow poverty in flutt'ring rags.
And never may Humanity's weak tear
Stream o'er the day that gives him to the wise
Of ev'ry æra fled; nor fable blot,
Who soon shall overtake, the short-liv'd friend:
The circulation of those elements
No longer his, let not obdurate wood
Strive to retard ; and no gold-wounded stone
On heedless eyes obtrude the splendid lye :
To thee, O Reason, may he last resign
Posthumous vanity, by men call'd Fame !

WHAT tho' the tyrants of the world ne'er
bent

The dome for thee, nor fed the watchful flame;
(Yet before war's man-wasting shrine they bow
Their abject front, and war-acquir'd renown;
Yet to black policy, than cruel war
More wasting, and to fordid wealth, they
crouch;)

To thee, O Thou superior far to these,
To Thee, O Reason, shall the genuine Muse,
On some green hill, near some translucent wave,
The votive fane uprear; whose Parian snow
Th' Ionian elegant proportion vests
With lustre not its own, and half-about
Due-distanc'd nods the zephyr-troubled shade.
In living gold express'd within shall stand
Thy fulgent shape, in manly beauty prime;
More graceful and more awful than of old
Praxiteles or Phidias held to Greece

Delphic

Delphic Apollo, wisdom's blooming God.

Thy strong right grasps the passion-ruling bit;

Thy left, in decent act extended, shews

Each virtue station'd in fair order round,

Art-animated stones, thy radiant race.

Beneath thy stable feet the rebel group

Of vices scoul; with many a harpy claw

Injustice none-avow'd; the quiv'ring limbs

Of self-encumber'd fear; thy painful bulk,

Bloated intemp'rance; superstition, thee,

Inquisitor of thought, in human breasts

Grim-smiling as you plunge the hallow'd steel.

Then the bold-sculptur'd frize shall bring to
view

Thy countless bounties shew'd on human-kind;

Each pregnant science that to practice points,

Each art that mitigates and graces life.

Where caught at length philosophy shall bind

In mathematic chains the Proteus truth :

And

And with almighty hand depress the poles,
 Of the flat earth, no longer now a sphere.
 Boldly ingenious where the single-point
 Death gives at once and saves; nor ill supplies
 The room of falchion, buckler, javelin, helm:
 And all th' unwieldy trophy's pond'rous load.
 Where too the bastion-cover'd fortrefs points
 Its ample slopes, with man-preserving skill;
 Ah too unequal to the forceful rage
 Of cannon rending earth, and heav'n-sent
 bombs!

There navigation, canvas-wing'd, shall fly
 Riches to glean o'er starless seas secure,
 And belt the world. The life-warm fibre there
 Anatomy with microscopic eye
 Investigates, and cruel-saving hand.
 While Chemistry ignipotent will toil
 Thro' the profound of nature, to create
 New substances, by next to pow'r divine.

And

And there, perhaps, the tall Electric Wand,
 Attir'd in gold, shall deal the harlot kifs,
 And of their hoarded tempests rob the clouds.

FOR late bewilder'd in the mazy walks
 Of moral sophistry, and virtue's friend,
 Rather than virtuous, reason's fun-clad form
 Sudden to me appear'd; and "Man of Doubt,
 (Thus the clear oracle its sense revealed,)
 " Nor follow those who to their country's love
 " All other countries immolate; nor those
 " Benevolent that of their total kind
 " Only themselves forget: but follow me
 " Securely; Reason, by the sons of earth,—
 " By heav'ns inhabitants, I'm Virtue call'd."
 This said, my dazzled sight the vision left:
 Instant conviction seiz'd my raptur'd breast.
 Attend, ye mortals, while, divinely taught,
 O'er the bold page, I pour supernal truths.

ILLUSTRIOUS

ILLUSTRIOUS statesman,* whose attractive
name

Our cities peoples in remotest west,
Hereditary patron of the muse,
(Who potent to appease the rav'ning beast
And gift the woods with sense deny'd in vain,
Is all unable from the clam'rous rage
Of modern Thracians, their barbarian foes,
Her sons to shelter ;) cease awhile your toils,
To lead your pupil Commerce thro' the climes,
That to the shipman's line conjoin the poles,
To largess out to home-successless worth
Waste nature's spoils with unpolluted hand,
And plant the gen'rous Britons round the world.

THE headlong instincts with the breath of man
Co-during (when abandon'd to themselves
Plentiful

* Earl of Halifax, the first Lord of Trade.

Plentiful sources of disorder wild,
 Calamity, and all-detestèd pain;
 Our unprais'd vices;) your coercive force
 Restrains, O Reason; to the proper white
 Their random aim you send; and them trans-
 form,

Ethic enchanter, into virtues all.
 Virtuous the passions while to thee submit;
 When they desert thee, then they vicious are:
 Morality thou art, and virtue thou.
 Obedient to the helm the floating fort
 Thro' madding elements its steady course
 Prosecutes, and the destin'd port secures;
 That heard no more, of ev'ry breathing wind,
 Of ev'ry undulation it becomes
 The timid sport; with self-pernicious strength
 Wallowing unweildy in the ocean foam.

WHERE

WHERE with imperfect wisdom human laws
 Unnotice crimes, or not enough deter ;
 The moral sense of justice timely Thou
 Enforceest ; Thou dost whet in taintless breasts
 Ingenuous indignation of the wrong ;
 Thou ev'ry goading serpent of remorse,
 The callous villain's dread, dost vengeful rouse ;
 Then plan with cautious hand that arduous path
 From honesty to honor's fane sublime.

THE calm pursuit of pleasure's fleeting shade,
 With no inglorious flight from victor pain,
 Thou, Reason, justifiest ; and dost teach,
 Yet to be taught (alas) erroneous men,
 That in a series of successive joys
 Their long-debated happiness is found :
 The rattle, woman, place, the heapy gold,
 At different times become our equal cares :
 Equally trifling then perhaps ; ah, no,
 Momentous

Momentous equally, vain-judging man!
 The passion of revenge, (for justest cause
 In ev'ry breast by sapient nature lodg'd)
 The guard of innocence, th' oppressor's scourge,
 Thou never shouldst with narrow-sighted zeal,
 Annihilate, but in fair bounds confine.
 The parent earth teeming with life survey,
 The gayly-peopled air, and those who range
 The liquid Cordilleras of the main;
 All eager there attack the flying foe,
 Th' oppos'd decline: nor less each human brute,
 Wantonly cruel, and securely brave,
 The passive nought-vindictive man pursues;
 Nor less the formidable anger shuns
 Which the bold injurer for vengeance marks.

Thou dost allow (why shouldst Thou disallow
 Under thy safe-guard ?) the delights of Love,
The

The virgin's guess, the widow's frequent sigh,
 And the loud theme of bolder, warmer, man :
 To which the joys of sense in union sweet
 Compar'd (if ought so diff'ring can compare)
 Are vain, are torture, all: enormous bliss !
 Nor more the Sun, in his meridian blaze,
 Diffusing heat to num'rous distant worlds,
 The Moon's pale ineffectual fire transcends :
 The Moon, not useless, nor of lustre void.
 O, mutual love, the most tenacious bond,
 'Tis your's o'er bestial flames, else too alike,
 Th' ennobled human appetite to raise,
 Immeasurably: your's the gen'rous heart
 That throbs capacious of another's joy,
 And lessens while it more than shares the woes;
 Your's is the look than kindest speech more
 kind,
 The touch whose transports agonize the frame,
 The form that's faultless, and the fault that
 charms.

THAT

THAT passion which triumphant over death,
 Who triumphs over all, voices distinct
 In ev'ry epitaph, or just, or vain,
 In ev'ry monumental statue breathes ;
 Of good productive, Thou dost cease to blame:
 But who Ephesian Dian's wonder flam'd,
 But who leap'd single in an hostile town,
 Pelléan Alexander, but the god
 Empedocles, who div'd the sloping fires
 Of Etna's gulph, to censure thou dost yield.

RELIGION too, high-rapt in cloudless skies,
 On seraph-pinions soaring, stoops to Thee,
 O Reason ! oft as she the candid judge,
 Oft as the fit examiner requires :
 That wish'd examiner, and judge, art Thou.

PITY's soft instinct Thou dost reinforce
 With needful cruelty, not unconstrain'd ;

E

The

The zealous magistrate enabled thus,
 And ardent warrior, while they feel the man,
 Their rigid country's high commands fulfil.

THE dang'rous lust of pow'r to glorious aim,
 The pow'r of doing good, Thou canst divert
 From tyranny gore-spotted ; and dilate
 The great Cosmopolite's expansive mind
 With universal patriotifm divine.

To wife Œconomy thy virtuous touch
 Avarice can convert ; and Envy's self
 To all-applauded Emulation change :
 How opposite to the Circéan cup,
 Whose tasted potion men to beasts debas'd !

THE social instinct, Reason, led by Thee,
 Raifes the huge leviathan a state ;
 Of endless date, and super-human strength ;

With

With pleasing luxury whom art adorns,
 Whom knowledge almost levels with the Gods:
 Yet moderator, as promoter, Thou
 Of patriotifm; mankind's too equal friend
 To patronife ev'n a deferving tribe,
 In undue prejudice to all the reft;
 Rome's rage of conquest thou doft difapprove,
 And ne'er-affuag'd ambition; varnifh'd o'er
 With virtue's fpecious, prostituted, name
 Which vaffal'd or difman'd, the ravag'd earth;
 By mild humanity ftill uncontroul'd
 By ftrong felf-love: and durft advent'rous
 blame,
 As ruffian affaffins, enthufiafts mad,
 The worship'd Scevolan and Curtian fefts.

O LOV'D Society, what gifts are your's;
 How is your debtor ev'ry gentle mufe!
 To callous minds the drudgery of the hand

Wisely assign'd, for thought-laborious heads
 The necessary leisure, calm requir'd,
 Indulgent you reserve ; who therefore smooth
 For late posterity the lofty song,
 Or pen exact the not innum'rous prose ;
 Nature's vast wisdom-giving page explore,
 Or set the moral music of the soul.
 Else were unknown, thro' life which poignant
 lasts,

The never-cloying hours of converse sweet ;
 Delicious interchange of gen'rous thoughts,
 Of mutual knowledge, and of learning's stores ;
 Warm from the brain and heart which oft im-
 parts

Opinions undisguised, and genuine words,
 Friendship's chief harbinger ; a solid good
 Friendship, if any solid good be found
 Th' allotted portion of fate-wretched man.

NATIVE Augusta, from thy joys estrang'd,
 Another world now my firm footsteps bears,
 On other stars I gaze; and seas immense
 Between us their tempestuous volumes roll.
 Yet not thy golden luxuries I repine,
 Thy glitt'ring pomps, or elegant delights;
 Nor (what might justify regret) the loss
 Of thy fair-featur'd daughters' matchless loves;
 But the sagacious, but the free, discourse
 Attain'd in thee, and no where else attain'd,
 I weep in blood. O who'll convey me swift
 To where another * bridge thy better claim
 To the wide-distant shore oppos'd presents,
 And lightly placid father Thames bestrides;
 Placid and level here, altho' in view
 A gloomy Pontifice, † by British blood,
 Ah, deep-distain'd, he scourge with torrent
 roar E 3 Enrag'd

* Westminster: Blackfriars-bridge was not thought of.

† Old London-bridge.

Enraged? O when again the candid Round,*
 Whose ample structure decks thy sumptuous
 skirt,

When shall I spaiate; blind to beauty's lure,
 To soothing music deaf, attentive sole
 To the more soothing eloquence of friends?
 Chiefly to Him by more than blood endear'd,
 Whom friend I call, because I prove him such,
 And but for vanity a † brother name :
 O form'd alike the battles dreadful edge
 To credit, or instruct the letter'd sage,
 Or lead the standard elegance of taste.

NOR Thou, tho' yet ambition Thee detain
 (Virtuous ambition in thy gen'rous breast)
 Amid' the licens'd homicides of war
 In tented noise, nor Thou (my friend) decline
 The

* Ranelagh Rotunda.

† Lieutenant-colonel K. of the regiment of horse-
 guards blue.

The proffer'd dalliance of the tuneful muse ;
 The muse, who still her ballanc'd wings sus-
 pend,

(Each sister of the mount her destin'd flight
 Inseparably joins, and ev'ry grace,)

And fondly hovers o'er Britannia's cliffs,
 Where tower'd her temples once, and altars
 blaz'd,

That blaze no more. For now she speeds dis-
 may'd

Before the monster whose unnat'ral birth
 Its parent liberty, so lovely late,
 Foully distorted ; Int'rest nam'd by men,
 But whom th' unerring Gods Corruption call.
 This syren from a hundred tongues harangues,
 A hundred venal tongues, and smoothes the path
 With twice as many gold-polluted hands
 To pow'r, (alas) and dignity, and wealth ;
 Ah, ill-acquir'd, ill-us'd, detested pow'r,

Infamous dignities, and wealth obscene.
 With timid growth the pest at first advanc'd,
 'Ere long to spurn the ground, and scale the sky;
 Then through three fertile realms her progress
 urg'd,
 On fairy foot, and eagle-rapid wing,
 And blasted ev'ry blessing she beheld.

WHERE may the British Muse her exile rest?
 In frozen Greenland's subterranean towns,
 Or savage Lapland, her melodious song
 Might the wish'd Sun at other months recal,
 And sooth the seal-furr'd semi-brutes to men :
 In Albion tho' proscrib'd, ev'n welcome there.
 Will not her patience placidly await
 * The rising empire in Atlantic farge
 Of renovated Britons, who proceed
 Lords of the world, and patrons of the lay?

Or

* This poem was composed in 1757.

Or shall she rather claim thy present aid,
 Accomplish d Frederic, round whose regal brows
 The creeping ivy with the laurel vies?

O ENGLAND, rich in soil, in wavy plains
 Of golden grain, and ever-verdant fields;
 Rich in thy natives too, who best reflect
 Great Nature's truths, with happy-temper'd
 minds;

Whose valour best the deadly-diff'ring climes
 Subdues, and kinds of widely-vary'd men:
 For whom the western Indian steers his chace
 Thro' trackless lab'rincths of perpetual wood,
 A living bronze, and sends the valu'd fur
 To dress authority for vulgar view:
 To whose superior genius Afric pays
 Her abject homage, and to sultry tasks
 Her Salamander youth resigns, to tasks
 For which her fable sons alone suffice:

Rouse

Rouse, O my country, rouse your giant force;
 And (as Anteus) stronger from your fall,
 Corruption's golden fetters burst; nor spare
 The wily forc'refs; but, with virtue steel'd,
 Dash on obdurate rocks her crackling limbs,
 Or with her blood your crimson'd oaks bedew.

AND now, ev'n now, breaks-forth a glimpse
 of hope :

While rev'rend pow'r, long us'd to scowl dis-
 pleas'd
 On Liberty's fair face, and still to loose
 The paricidal imp in civil strife
 Against her parent, takes the juster side,
 By virtuous eloquence at length convinc'd.

HITHER, O hither, bend your eager sight,
 Exulting Britons, what your boldest wish
 Durst not presage, the loan of heav'n behold,
 The

Nor longer sweep the blood-contested main :)
 Rejected then no more, no more depress'd,
 Genius shall second pow'r ; and merit's self
 Amid' its painful blushes stand reveal'd ;
 Each languid Science, ev'ry drooping Art,
 Shall rise into respect, and just reward ;
 Nor heav'n-descended Poetry the last.
 Then each authentic Bard again will seize
 Prométhean fire ; again enraptur'd see
 Nyséian Bacchus ;* then the style resume,
 Fall'n from his hand (indignity to tell !)
 Thro' torpid inattention of the times ;
 And recent Chiefs, and Patriots not of old,
 And their fair deeds, else lost to those to come,
 Snatch from th' oblivious tomb, with hoarse
 acclaim ;
 Nor shall, perchance, this verse escape its fame.

O D D

* " Cum dicit Horatius Evoxé."

JUV. S. 7.

ODD THOUGHTS.

“ Parvum & ridiculum fortasse videtur quod dicturus

“ Sum ; dicam tamen, vel ideo ut rideatur.”

QUINTIL. Dialog. de Oratoribus.

A PERSON who has read much, acquires a sort of title to print a little ; for every one is possessed of an acknowledged right to be heard, in turn, in conversation.

THE intentional under-writing their parts (with Bayes) has perhaps been the case of the generality of those geniuses who have courted fame : Moliere found himself most successful whenever he wrote down to his old-woman.

THE

THE last age misjudged Poets to be qualified for Ambassadors and Secretaries of State ; the present thinks it not absolutely necessary that a Poet should fill the place of Laureat-Royal.

NATURE interests herself little more in the preservation of an individual than is expedient to the continuation of the species it belongs to.

SOCIETY proceeds upon calculation ; and makes some of its members happy at the expence of the rest.

AN individual seems justifiable in being anxious about its welfare, in the proportion that nature and society are negligent of it.

EVERY individual of every species, though in reality only not wholly insignificant in nature, appears to itself the centre and final concern of the Universe.

IF

IF consciousness be the test of identity, the embryo and adult are different persons: had not the one a set of sensations and ideas, of which the other retains not the faintest reminiscence.

“ I HAVE given formerly ten guineas for a
 “ monkey, (crys Narcissa at seventy) but am
 “ now come to a resolution never to bestow
 “ above five on any monkey that wears a
 “ head.” Behold the momentous effects of
 time and experience! The original folly still
 adheres; only blunted somewhat by age, and
 depreciated by adventitious avarice.

THE comfort of mankind is, that, if their
 joys be not exquisite, neither are their griefs
 insupportable: that philosophic cast of mind
 therefore which is disposed to condemn vulgar
 enjoy-

enjoyments, will not be apt to over-compassionate common distress.

THE severe piety and rigid virtue that hold whatever is impious and vicious in implacable detestation, are not far removed from misanthrophy : they must bear with vice and wickedness who would love mankind.

LOW-LIFE comprehends a much worse sort of people than the contrasted condition ; the latter have indeed many vices, but they exert also many, and great, virtues ; whereas, the former possess very few virtues, and manifest continually some of the most odious vices that degrade the human species.

THERE is no nation in the world where the poor are treated with so much humanity and bene-

benevolence, as at this time, in England. They are assisted by opulence in sickness, when past labour, if out of work; their wives are skilfully delivered for them, their infants brought up, and then educated. But, indigence (like a spoiled child) returns to its benefactors, ingratitude and malevolence, unmerited hostility, and unprovoked insult. Here is all virtue on one side, and all vice on the other.

HE who has discovered that, as the joys of life are unsubstantial, so are its woes supportable; who is contented with the absence of corporeal and intellectual pain, and the presence of some enjoyment; who loves his own species well enough to be placable to folly and vice; and feels so much for the genus he belongs to, as to bring on fellow-animals no unnecessary mischief; who is reconciled to death,

F

life's

life's severe succession ; and superior, on principles of knowledge, to posthumous apprehensions ; *he* bids fairly to sketch the character of a wise man.

THE love of the human species, we term humanity ; but there is no word in the English language expressive of, what all men occasionally experience, their affection for the genus, or the fellow-feeling for animals : why may it not be called *animality* ?

SPIDERS, and some other insects, seem to have a notion of mortality ; by their counterfeiting themselves dead, (like Falstaff,) when in the power of an adversary.

MEN think they are able to detect faults in their own formation : O, unaccountable, O, monstrous, discovery !

OUR

OUR longing after immortality, is slender evidence surely for its possession ; nor is the horror of annihilation a more satisfactory proof: we all abhor and fly from pain in this life, pant after, and dream of, felicity; yet has every one a share of woe, and no man was ever happy. Plato, thou reasonest *ill*.

WAS the continuation or extinction of the human species in the power of one man, he would, if a common philosopher, instantly use the means for its perpetuation; if an hyper-philosopher, he might take much time to consider of it.

THE terms of Harrington's famous proposition reciprocate; for if it be true, " that " Property is Power;" it is also no less true, that *Power is Property*.

As generous a passion as love is accounted, it will, on strict examination, appear to be tolerably selfish.

A WOMAN is not obliged to a man for liking her, nor a man to a woman for yielding; since his passion is involuntary, and she consents to please herself.

THERE is no kind of intercourse between men and women, wherein the sex does not interfere; and hence arises the pleasure of mixt company.

THE pleasure in love is very complex: for it consists in sensuality, or the satisfaction of sensation; instinct, or the bent of one sex to the other; esteem, or the real, and enthusiasm, or the supposed, excellence of the person beloved;

loved ; and vanity, or the reflection that we possess what is the object of desire to others.

THE population of a state depends primarily on the right management of the child-bearing women in it.

THE policy of that state is defective, which seems in any manner burthened by its numbers.

WOMAN's whole natural oeconomy is subjected to the business of child-bearing ; and so should her political one be.

It seems somewhat hard on women, that child-bearing, their final designation, should naturally superinduce deformity, and accelerate old-age.

EVERY species of adoption is noxious to marriage ; that kind in use, of acquiring an insidious family by the legation of a name and arms not excepted.

THOSE persons will make the greatest advances in the world, who shall have earliest plan'd a self-system whereunto to refer all their actions. Julius Cæsar formed his extraordinary plan long before he had a prospect of executing it ; and such a policy best accounts for the, otherwise mysterious, conduct of the successful Cromwell.

EVERY man (some monstrous exceptions however allowed) feels a self-dissatisfaction and remorse at having perpetrated an act of injustice : it is on this foundation that morality is superstructed.

THE

THE Dictators, Sylla and Cæsar, both subverted the Roman commonwealth, and erected a tyranny of their own. Their ambitious designs at all hazards perfected, they both naturally thought of their personal security. In remunerating, and by all possible means fixing, their friends they entirely coincided; but they fell on an opposite conduct toward their enemies. Sylla judged that the safest, as well as most obvious expedient, was to extirpate them and their adherents, without remission or remorse. Cæsar, on the contrary, imagined that by clemency and generosity, by pardoning and conniving, he should at length get the better of their enmity and implacability. But Cæsar, unluckily, fell a sacrifice to the natural or assumed virtues; whereas, Sylla lived in peace and privacy, after his surfeited ambition had regorged his ill-acquired power. Augustus,

Cæsar's successor, deviated from parental example; and embraced, successfully, Sylla's practice.

FREQUENT enquiries into the administration of the charitable trusts already established among us, would be at least as laudable as the invention of new ones: but the present vertiginous charity proceeds rapidly, without any retrospection, from private to public objects, from deserving allies to implacable enemies. What an encomium on this age, that humanity, however misunderstood, should be reckoned among its failings!

THE Gladiators, though inured to a desperate kind of combat, made always an indifferent figure, whenever the necessity of the times called them into the Roman armies; nor
would

would a body of our amphitheatric bruisers have rivalled the gallantry of Elliot's disciplined Taylors.

THESE machines of war, called soldiers, are the growth of every soil, from the merry slaves of Greece to the monks of Rome, from the grenadiers of Phlegra to the Pygmean light-infantry ; small accomplishments are required in them ; and they acquire in service a kind of gregarious courage, whereby they are enabled to behave no worse than the rest of a battalion, or squadron, of perhaps fellow-cowards. The once arduous post of Generalfissimo, may be now filled by less consummate characters than of old : do we not commonly see, in the room of a Commander-in-Chief, an Adjutant-General, who receives his plans of operation from a Cabinet-Courier, nor ventures

tures to manœuvre them without the sanction of a Council of War? The officers, who are to execute every thing, from the skirmish for intelligence to the decisive engagement, are, in truth, the nerves of modern armies; and such of these as are to be relied on ought to possess the most intrepid valour, connected with good-sense and general knowledge, to which a military turn, and a relative education, should be superadded.

THERE should be a proper quantity of ignorance, as well as of knowledge, in a nation; for it is very possible, that there may happen to be too many well-educated persons in a state; and a disproportion of this sort will not only depreciate learning and politeness, but very impolitically enhance the value of the lowest people, who ought ever to be the cheapest

est of the community. A boarding-school Miss (with us) may be glad, if reduced, to accept of her lodging and diet, as an equivalent for all the service she can perform; while the uncivilized house-maid will insist on wages besides; and the accomplished gentleman, in parallel circumstances, will be enabled to earn less than a semibrute coal-heaver.

It is astonishing to hear men of sense recal with pleasure the time past at school; what, in the name of sincerity, can they recollect, on these occasions, but childish amusements, to which, even then, many of them were superior, an unremitted crambe of book-furfeiting, and the extremest servitude?

DURING public commotion an invincible spirit may have its place; but on the smooth
current

current of settled order suppleness, even to abjection, will be experienced much more commendatory.

VIRTUE and knowledge must abate in these times somewhat of their intrinsic value : let a man be learned or ignorant, sensible or silly, a person of honour or a scoundrel, his general reception will be much the same, provided he be but opulent and agreeable ; “ at least I am sure it may be so in Denmark.”

How incorrigible is the bent of Nature, when fortified by education ! There exists a man, who was early taught, and constitutionally disposed to believe, that riches were beneath the attention of talents, that wisdom and virtue could not fail to recommend their possessors, that benevolence and disinterestedness

con-

conferred happiness and reputation : he lived to see learning become useless, genius mistrusted, virtue noxious, patriotism ridiculous, and wealth and power the undisguised motives of the most sensible nation in the world : yet did this unpliant man, in spite of calamitous conviction, and in opposition to necessitated resolves, carry (infructuously doubtless) humanity to savages, honour among transports, and Public Spirit amid Patentees.

If not the deprivation of existence, yet its expected, and dreaded deprivation, yet the deprivation of unsolicited existence by odious and painful means, has so much the semblance of rigour, that it has sent the posthumous hopes of all mankind, into “ those undiscovered regions whence no traveller has returned.”

POVERTY

POVERTY is very supportable where it is unconnected with reproach; but in opulent countries, where ignominy seizes its mere suspicion, it mocks the most magnanimous patience.

SCARCELY any person is provident enough to guard against one of the worst discomforts of age, our surivance of friends, and children: grand-children indeed naturally fill up the interstices of the last, but it would by no means misbecome prudence to supply, by timely succeffions of the former, their apprehended mortality.

SOME warriors of two tribes of American savages met accidentally on the banks of a river, and found they were strangers to one another. One of the parties demands of the
other,

other, who they were, and what about ; and receives in answer their name, and that they were hunting of beavers: and being challenged in their turn, answered, that their name was immaterial, but that their business was to hunt men. “ We are men,” was the immediate reply, “ go no further.” They then put off by agreement, to a small island in the river; destroyed their canoes on both sides; and fought ’till only a few of the beaver-hunters remained alive, and but one of the man-hunters; who was spared to carry to his nation an account, that he had met with a tribe who could hunt men better than his own. What a glorious Chevy-chace exploit ! Could earl Douglas, or earl Percy, more nicely enter into the point of honour ?

MIGHT

MIGHT not those persons who make it their business to live, prolong their days exceedingly by courting the Sun. They might pass their youth in the coldest climate that would suit their constitution; and upon every sensible advance of age, remove to a warmer, and still warmer, country; 'till they should comfortably bask their decrepitude even in an equatorial heat.

FROM the preposterous manner in which the inferior class of our people are bringing up their children, from the ambitious education their vanity lavishes on them, from their inciting them to ape the dress and manners of those they should merely gaze at, from their inspiring them with a spirit of competition and hostility toward such, as by the order of society, they were destined to revere and serve,

it

it may well be apprehended that our rising gentry will be at an absolute loss for English servants; and necessitated to purchase Africans, or to subjugate Helots.

It is credible that every part of the earth becomes alternately land and sea; for all currents of water gain on the circumjacent ground in some places constantly, and abandon it in others; antiquity, therefore, did not fable probably, about the disjunction of Sicily from Italy, and of Britain from Gaul. That entire coast of North-America, on which Britons are now planted, appears to have been won from the sea; and the manner of the return of the Atlantic ocean, from the Cul-de-sac of the gulph of Mexico, well accounts for the outline of this continent.

THE peopling of Colonies by vagabonds and convicts can be defended by necessity alone; and the planting them with Religionists, who are always more devout than industrious, is but a circuitous policy: regimental settlements (discharged however from military, and subjected only to civil, government) would undoubtedly (when by the circumstances of the times they might be obtained) have the surest and speediest success; as the individuals would set-down, already united by habitual ties, and broken to subordination.

THERE are peculiar, appropriate, sets of passions, attendant, not only on each age, but on every condition of men also: the prosperous find themselves a prey to desires, which adversity would never have suggested; our first concern is to exempt ourselves from oppression,

pression, we afterward aim at having it in our power (at least) to oppress others.

A VASQUEZ, or a BAUNI, would determine, how far the person is guilty of suicide, who (wholly detached from the world) shall, without committing violence on himself, only decline that food which he finds impracticable to provide, but by indefensible means. As also, whether such persons are entirely innocent of it, as resign themselves to, and even assist the operation of, the executioner.

THERE seems to be a strange kind of circle in human affairs: Wisdom, after every laborious investigation, is forced to set down with so large a portion of negative knowledge, that it meets ignorance above half way; and infidelity emancipates itself from the superstition

of the foil; embraces, and rejects, each inviting schism; and is at last prudently contented with the religion established by law.

THE parental affection degenerates often into a paulty passion, whereby we ridiculously fondle over-again our worthless selves.

THE manner of building in all nations was originally dictated surely by the climate; the architecture of Greece, therefore, though allowed the most elegantly proportioned, should not be invariably adopted, but adapted only, in widely-different countries.

IMMEDIATE and pure power consists not in property, with Harrington; nor is in the military, according to Machiavel; but is really placed in the Many: no government therefore can be perfectly secured from revolutions.

O T H E

O THE perishable immortality of Authors, however successful, who write not in a General Language! The Greek and Latin classics have on account of this universality principally, enjoyed almost a perpetuity. The French are the only present writers that have an equal chance; and they will less deserve their duration, should it happen, than their predecessors.

CLASSICAL learning, the delight and business of such a series of centuries, is verging, at last, toward its concluding epoch; nor will this revolution (as might be imagined) discredit much the age in which it happens. It was Bacon, the meritorious introducer of experimental science, who gave the longeval Authors a side-blow, of which they can never recover. Those who now study for improvement, treat philology as merely subservient to knowledge, of

which the classics are no longer supposed to keep the keys; and such as read for amusement find, that the attainment of critical pleasure requires too laborious a pursuit. The philosophic turn has more especially hurt poetry; whose circuitous, though fascinating paths are, in harsh truth, so many deviations from proposed instruction; as if a person should choose, in order to come to his journey's end, with the greatest pleasure and least fatigue, to dance thither in a minuet figure.

O D E S.

O D E S.

O D E

On the REBELLION in 1745.

BRITONS, awhile your wonted joys suspend;

Let the neglected Arts complain,

And smooth-tongu'd Science plead in vain:

To arms awhile, to arms alone, attend.

'Tis impious now to melt to Handel's lyre,

Or suffer Quin to extort applause;

Impious, in ought but freedom's cause,

To waste the bounteous Muses hallow'd fire.

Now that Rebellion, boy-deduc'd, dares rear
 On Scotia's hills her frantic head,
 Threat'ning o'er happier climes to spread,
 And taint with Highland lepers Southern air.

Rebellion, monster hatch'd by matrons sighs,
 And nourish'd still with kindred blood;
 Detested by the wise and good,
 Now more detested for his fell allies.

Tyranny, ever watchful when to bind
 On free-born necks his iron yoke;
 Priestcraft, with Heav'n-directed look,
 Contriving stronger fetters for the mind.

These fiends to vanquish, Britons, reunite;
 To GEORGE's great protection fly,
 (Mercy with justice must comply)
 And under his all dreaded banner fight.

As

As active sportsmen, with sonorous mirth,
 Drive o'er the wide-extended plain
 The subtle fox; who, swift in vain,
 Seeks shelter trembling in domestic earth.

So shall the loyal squadrons from afar
 Fright back to native ambushade,
 With useless targe, and cumbrous blade,
 The Rebel rout, the Harlequins of war.

If any braver part the shock awaits
 Of troops by warlike GEORGE array'd,
 Their putrid limbs our fields shall feed,
 Or their sun-varnish'd heads adorn our gates.

ODE:

O D E :

On the Embarkation of the LORD-LIEUTENANT
of IRELAND, in 1761.

WHEN the proud vessel parted from the
shore,

(Amid the roar of sovereign acclaim)

With burthen sacred to Eblána's stream,

Which Horton's lord from gazing Mona bore;

NEREUS arous'd the level surface broke,

Guardian confest of ev'ry British isle,

Th' impatient gales embargo'd for awhile,

And thus the noble veyäger bespoke.

" O led

“ O led by whom, to where my billow rowls
 “ Their boundless commerce Albion’s sons
 “ confine,
 (“ Ev’n from th’ adust Equator’s turgid line
 “ To either chill depression of the Poles.)

“ Auspicious statesman, thou whose fost’ring
 “ pow’r,
 “ Anglo-America will e’er revere;
 “ Whose home-felt loss, with agony sincere,
 “ Her weeping Dryads long, ah long, deplore :

“ To my Juverna, second Britain, speed ;
 “ Cheer willing subjects with expected sway;
 “ There all thy fervid eloquence display,
 “ And all thy spirit in the time of need :

“ Parent of all to your mild sway assign’d,
 “ Whom merit, whom distress, their patron
 “ choose ;

“ And

“ And ev’ry rising art, and drooping muse;
 “ Your country’s friend, yet lover of your kind:

“ O negligent imprudently of gain,

“ O unpolitely sensible of Heart,

“ O novice in the wily courtier’s art,

“ Go, teach imperial Delegates to reign!”

The prophet ceas’d: the vessel shoots at large,
 (His mighty hand impress’d th’ impetuous
 bound)

The curling furies whiten all around,
 The rapid winds can scarce attain their charge,

ODE:

O D E:

On placing LORD ROMNEY's Portrait in the
Great-Room of the Society for Encourage-
ment of Arts and Commerce.

"Præfenti tibi maturos largimur honores."

HOR. Epist. i. lib. 2.

O F Chiefs or Sages, Greece or Rome
The art-retain'd resemblances up-rai'd;
Thus sometimes living eminence was prais'd,
And legacy'd to times to come:
So too in Albion's grateful state,
On rival merit, rival honours, wait.

Nor

NOR wilt Thou, ROMNEY, disapprove
(What is no fruit of int'rest's sordid wile,
No prostrate task of adulation vile,)

The deed of freedom, truth, and love :
A tribute there reserv'd for you,
Where worth alone claims each attention due.

WHERE oft' subordinate preside
H**P**R's abilities, experience, skill ;
Equal the senate's awful chair to fill,
And fierce-contending parties guide ;
Where ECK*RS*L, with honest glow,
Stands-forth, of fraud and sophistry the foe.

YET from our wonted paths we fly,
Far from our rugged paths we devious stray,
In pleasure's and self-int'rest's smoother way,
When we thy likeness place on high ;
And fondly strive, with new delight,
To keep thee, MARSHAM, always in our sight.

PROMPT

PROMPT mem'ry, you'll supply awhile
 The groupe of virtues that surround his chair;
 (By REYNOLDS' pencil not embody'd here;)
 Sweet condescension's winning smile;
 Of mildness the ne'er-ruffled mein,
 Impartiality with transport seen.

AND members yet unborn shall trace
 The gen'rous purpose, the dilated mind,
 The love both of his country and his kind,
 In this well-counterfeited face:
 These our republic help'd to rear;
 And these sustain, with unremitting care.

O institution, great and wise,
 From all self-views judiciously debar'd;
 The Public-good its motive, end, reward;
 Whom bounteous acts immortalize!
 On foes thou shalt superior smile,
 'Till affluence and sense forsake our isle.

REVER'D

REVER'D at home, abroad ador'd,
 Where imitations emulate thy praise,
 Whose tender growth thou dost unenvious raise,
 With lessons by experience stor'd;
 Content of good to be the source,
 And of benevolence to shape the course.

WHILE genius, reconcil'd to toil,
 Adorns, enlightens, benefits mankind;
 While gratitude subdues the noble mind,
 Fair-blooming in the British soil;
 While virtue may distinction claim,
 So long unfully'd soars thy matchless fame!

THE bright, meand'ring, river gleams
 Slowly along the deep-indented plains;
 The pride and treasure of exulting swains;
 And leaves to less indulgent streams
 The headlong cataract to pour,
 Or rapid seek the sea's absorbing store.

ODE:

O D E :

TO THE LYRIC MUSE.

—“ Amplectitur ipsam,

“ Præmia si tollas.”—

Juv.

WHAT means within my breast this
restless flame?

My teeming brain what fancies croud?

O hark! what voice, so sweetly loud,
Pours on my trembling ear the blast of fame?

And see, a Deity appears!

A Grecian robe, and Grecian form, she wears:

One hand the tuneful shell suspends;

And one the eternal trump extends:

Her motion, station, awe infuse;

Her eyes contagious phrenzy roll;

Her fervid words pervade the soul:

And thus she fascinates the darling of the Muse.

H

“ HE

- " HE whom the Nine inspire,
 " And gift with their authentic fire,
 " Nor from the wordy mafs of law,
 " Will the gainful pleasure draw ;
 " Nor pulpit-thron'd to innocents difpenfe
 " Magnific fhreds of common-fenfe :
 " Nor yet, with adamant heart,
 " Tho' king, or college-licens'd, act the mur-
 " derer's part.
 " Much lefs (what is the down-hill road
 " To pow'r, and dignity, and wealth ;
 " But not to honor's bright abode,
 " But not to peace, and peace-imparted
 " health ;)
 " Shall his unblushing cheek, and perjur'd
 " tongue,
 " Amid the fenatorial throng,
 " Self-hawking to quotidian fale,
 " Corruption's rank feptennial lump retail."

WELL

WELL thy grace divine I know,
 Harmonious parent of the Lyre,
 Who didst on favour'd Thebes bestow
 The patriot, whose poetic fire
 On ever-during Odes th' Olympic victors
 grav'd,
 And his devoted native-land from desolation
 sav'd:

Who didst on new-born FLACCUS smile,
 (Tho' rebel to the state, tho' truant from thy toil,)
 And from poverty, and shame,
 Vindicate one Poet's fame.

Who, ev'n in this our gloomy day,
 Hast animated with Prométhean ray,
 Horatian AKENSIDE, Pindaric GRAY.

CEASE, ah sweet delusion, cease
 In day-dreams thus to hover round my head;
 The Vulcanian net that's spread
 Wary experience fees.

Chang'd are the times, alas, nor now
Or wealth, or barren praise, canst thou
bestow.

The lucre-deafen'd ear what sounds avail?
On hearts corruption-scar'd can moral song
prevail?

Our Anti-Pollios, lineally dull,
Ne'er meditate the just reward;
But with oppression, hatred, ridicule,
Pursue the godlike bard:
Th' indignant bard, unable to withstand,
Flies, scatt'ring infamy, with Parthian hand.

By custom not to be enslav'd,
Nor by the mighty brav'd,
Yet will not I thy intercourse decline,
O loveliest of the virgin Nine!
But oft' thy fairy footsteps trace,
And sometimes gaze thy beatic face;

Full

Full often of thy golden lyre
 With thirsty ears imbibe the sound;
 Sometimes too, rapt in whirlwind fire,
 Quit, with thy lay, the spirit-damping ground;
 And to the list'ning few thy praise resound.
 For thou sublimest ev'ry joy,
 And sweet'nest ev'ry toil;
 Thou canst corrosive care destroy,
 And make distemper smile:
 And when of all external aid debar'd,
 (Like virtue) goddess, art thy own reward.

O D E :

ON THE SUICIDE OF A FRIEND.

“ Ille Deûm vitam accipiet, divisque videbit

“ Permixtos heroas, et ipse videbitur illis.”

VIRG.

SUCH anguish as distends the heart
 Of some unfabled Niobe,
 When the pestilential dart
 Has transfixt her progeny ;
 Or such as, with Gorgonian pow'r,
 Inanimates a Thisbe's face,
 Who at the love-appointed hour,
 On the love-appointed place,
 Finds her passion's idol dead ;
 And with his faithful breath all comfort fled:
 Such,

Such, ah redoubled grief, beyond compare,
Curio, my reason's love, and choice's heir,
Unman'd thy friend, when (what he least
cou'd fear)

Thy self-anticipated death surpris'd his wounded
ear.

WHAT if thy stay life's slender joys

Solicited in vain,

If vain too clam'rous instinct's voice

Thy valor to restrain;

Yet say, my CURIO, say how yet

His country's laws the patriot could forget,

Or the supreme disposer's will

The moralist retain, and not fulfil?

O virtue, of a savage kind!

O courage, for far other use design'd!

O with discordant error, sense and learning
join'd!

H 4

THUS

THUS did I CURIO's fate repine ;
 'Till o'er my sorrow-weary'd head
 Sleep its Lethéan opiates spread,
 Impotent lenitives to woe like mine.
 For lo! my late-lost friend, and long rever'd,
 To my clos'd eyes appear'd
 A glorious phantom! from all parts
 The beamy radiance darts ;
 But eminent above the rest
 Flash'd the bold wound upon his manly breast:
 Not more distinct on knighthood's splendid
 coat,
 (Each eye-ball dazzling from a-far)
 Of worth approv'd the fulgent note,
 Vibrates the lightning of its blazing-star.
 Compassion kindled in his look
 While from his sapient lips the vocal music
 broke.

MUCH-

" MUCH-LOV'D, much-erring mortal, (thus

" he cries)

" No more my mem'ry blame;

" No more the god-like act blaspheme

" That wings th' imprison'd soul for kindred

" skies.

" No Public's chain extends beyond the grave,

" Irrationally binding to the wife and brave,

" And soon or late inevitable death

" By nature's order claims our breath.

" As in the womb, his world, where many a day

" In liquid bliss the vegetable infant lay,

" Grown ripe for birth he finds delight no

" more,

" But unknown pangs his frame explore,

" 'Till instinct-stung, he burst away

" To the Sun's gladfome ray:

" So the distaste of life, the flight of death and

" pain,

" The

" The longing for immortal joy,
 " Not on the virtuous soul in vain
 " Their instinctive force employ;
 " It owns the summons; spurns its vile abode;
 " Greatly irregular, assumes a Comet road;
 " Heav'n's welcome volunteer, among the gods
 " a god!"

He said, and vanish'd from my view;
 Awak'd, I wish'd the pleasing vision true.

P A P E R S.

“ Have you written a Play, a Song, an Essay, or a
 “ PAPER, as, by way of eminence, the current
 “ Pieces of our Wits are generally stiled ?”

SHAFTSBURY'S Miscellaneous Reflections.

P A P E R I.

MILO: OR, THE BRUISER.

“ Rudem fane bonarum artium, et robore corporis
 “ stolidè ferocem.” TACIT. A. 1.

VALOUR, whose important merit is the
 defence of ourselves and others, con-
 sists in braving pain and death : and from the
 superior portion thereof which men possess be-
 yond women, our language has formed the
 word

word *manhood*, expreffive of courage, or in a more limited fenfe, of the active exertion of courage, and partially opposed to the term effeminacy, which then means a degree of timidity, excufeable only in a woman.

IN the early ages of antiquity, ftrengh was effential to manhood; fo effential indeed, as commonly to be confounded with, and miftaken for it: for, as active, palpable valour could not then be exhibited without ftrengh of body, (though the lefs obvious paffive fortitude certainly could) and as it was apparent that many ftong men were valiant, and as weak men were incapacitated from manifefting the conspicuous part of courage, it came to be vulgarly, and falſely, concluded, that ftout men were neceffarily heroes, and feeble men cowards, and that debility was puſillanimity,

and

and robusticity valour. An error that has descended in part to these times; the standard of most armies excluding those whom reason and experience find fittest for the service, and estimating men (like cannon) by the weight of metal. Strength, being thus considered as an earnest of the valuable quality to which it was assistant, assumed a claim to proportionate respect, to the advantage of many a giant, who was deficient enough in the inward grace, though conspicuously redundant in the outward and visible sign. Men used undoubtedly in their primitive quarrels, as arms, what nature rather intended as the means of using arms: hands employed in this manner giving us an experienced superiority over all other animals, for few of whom we are a match in the first misemployment of them. In such rude uninformed times the Polluxes, or Boxers,

were

were in repute: but the boughs of trees soon furnished a better hint, and gave rise to the Herculeſes, or Bludgeoners. The defence of ſtates, and ambition of particulars, having by degrees reduced homicide to an art, iron, and other hard metals, were introduced in increaſing loads, both offensively and deſenſively. Bodily vigour was hitherto a neceſſary concomitant of heroiſm; the idea of a warrior included that of a robuſt man; and a battle was little more than picqueering, or a ſucceſſion of ſingle combats. And though the invention of miſſil weapons afforded to weak men of courage the means of doing ſomething in an engagement, yet it was behind the ſhields of the Ajaxes that the Teucers erected their batteries, and on the firſt that the deciſive hand-to-hand depended. In order, therefore, to produce and promote the ſtrength of limb requiſite in war,

laborious

laborious exercises and sports were generally set on foot and encouraged; some of which were wholly martial, and the rest had a manifest tendency to military accomplishment. We cannot but entertain a bad opinion surely, of the head of Ketel the painter, in Eliza's reign, who threw away his brushes, and worked with his fingers and toes; yet the cunning of the present age too, rejecting the improvements of experience, has retrograded to the primary manner of fighting; on a supposition of its being the most courageous and equal; the most courageous, because men depend on nothing therein but their personal prowess; the most equal, because it brings all men to a level. Hence has arisen a Samsonian merit on which our countrymen greatly value themselves, nor a little condemn the rest of the world who have superseded it. Hence the delicate gentleman

emulates

emulates, with vain attempt, the hardiness of the labourer, and suffers himself to be insulted and and battered by a rabble, that he ought to deliver over to the beadle. But boxing is scarcely ever what it pretends to be, a fair trial of manhood, on account of the apparent disparity in height and strength between particular men; circumstances to which even the boldest bruisers pay in their matches a pusillanimous attention: nor is it indeed so totally irrational, as not to admit of art enough to turn the scale when size and limb equiponderate. The claim of bruising, to courage, will be found too sufficiently ill-founded: because, as practical valour depends much on habit, those who accustom themselves to decide all disputes by methods that don't endanger their lives (which boxers profess, though accidents sometimes deceive them) will be apt to be surprised and terrified

terrified at the presentment of mortal weapons. Whereas it is only in the encounter and use of such arms that the valour of men can be serviceable, either to the public or themselves. For now that human ingenuity has invented fire-arms, weapons which no other can oppose, and that leave indeed no inequality between combatants but that of intrepidity, recourse will be had to these on all momentous occasions, spite of the fondness of our Goliaths, for the obsolete boy's-play of fifty-cuffs, or of their aversion to gunpowder, which they consider (with Sancho-like sagacity) as an unfair instrument. In evidence of what is last advanced, let the most debilitated desperado turn out on Hounslow-heath with a pocket-pistol, and he shall plunder and mal-treat every champion that passes, from the semi-brute waggoner, to the titled Broughtonian, who is alternately carried

and drub'd by his chairmen: so useless is the Ouran-outang defence of hands become! But though this ineffectual combat be by no means promotive of real courage, yet fails it not to render its adherents insolent and quarrelsome, in the supreme degree; inasmuch that a congregation of the populace is synonymous to a riot; and infallibly productive of breaches of the peace. And in a commonwealth where "the toe of the peasant continually galls the courtier's kibe," how inconsiderate, how infatuated, must the gentry be to divest themselves of the very slender pre-eminence allowed their rank, and to encourage an inglorious equality with the meanest rabble in the determination of quarrels that are obtruded on them! Equality, I should not call it, for the callosity of muscle unacquirable but by continued labour makes a decisive difference
 against

against all gentlemen; those only excepted, who, by habituating themselves to vulgar occupations and diversions, become indeed extravasated mob. A delineation of the character of Milo, a Bruiser of rank, will, at least, do justice to his inferior brethren.

MILo discovered an early aversion to literature and politeness; and from the time he became master of his actions, consoled with the lowest company; contracting an habitual love of their exercises and amusements, for a pre-eminence in which an athletic body qualified him. In the country, where he commonly resides, Milo boxes, fox-hunts, races, drives, rows or punts, drinks, and smokes. When compelled as a legislator to be in London, he frequents amphitheatric exhibitions, bunts, riots, and engages with watchmen

and chairmen. Milo knows nothing of the constitution of his own, or of the history of any other nation; but he understands a horse and a dog, as well as any jockey or huntsman in his county. He despises genteel exercises, and can neither ride, fence, nor dance; but then he can *stick*, box, and cricket. Hastening in his chariot to the senate, Milo was impeded by the impudent obstruction of a carman; he gives and receives ill language, warms, quits his equipage, strips, and fights; he happened, however, to meet with an over-match, was severely handled, and gave out. Going to re-frock, he found that his footman, busied as his master's second, had suffered his cloaths to be carried off; Milo laughs, shakes his conqueror by the *paw*, gives him a *shiner*, and drives home in his shirt, checquered with sable and gules, pursued by the acclamations of the mob. Another time,

Milo

Milo chanced to mix with some men of fashion and honour, where he presently conceived an antipathy against a little well-drest gentleman, whom he did not know. Emboldened by liquor, (of which he always secures a Benjamin portion) he commenced a volunteer quarrel, reproached him with effeminacy, and dealt a blow. The person so injured proved to be a man of known spirit; he instantly therefore bared and pointed his sword at his gigantic insulter, minding him of his defence. Milo falls into a panic, applies to the company for protection, pleads his ignorance of the use of a weapon that every gentleman carries about him, talks for once affectionately of his wife and children, and exclaims against the cowardice of drawing upon a naked man. His antagonist, having given him correction contemptuously with his flat, retired. Recovered

from his fright, Milo enquired who his opponent was, and received information; he then left the room, declaring (with an oath) “ that the first time he met that frenchified
 “ pygmy, without his toledo, he would beat
 “ him within an inch of his life.”

P A P E R II.

A L A C E R ;

Or, An History of GOOD-SPIRITS.

THE birth of Alacer, through the unskilfulness of a favourite midwife, cost his mother her life; and the negligence of her substitutes marked him with the curvature of deformity, and superinduced the sickly constitution its natural consequence. His father died while Alacer was yet at school, of an intemperance

temperance occasioned by wetting a commission, in the purchase of which he had exhausted his estate. As he possessed all the military prejudice for flat backs and fine figures, he held his son in necessary dislike, and had designed him, contemptuously, for a parson. Alacer was therefore disposed rather to consider his father's death as an emancipation from parental despotism, than as an irreparable misfortune; of the over-early loss of his mother he was altogether insensible. Alacer was gifted with lively parts, which he had cultivated as far as opportunity permitted; he was so fortunate too, as to be in constant possession of that happy state of nerves, which is meant by *good-spirits*; accompanied with which no calamity can be insufferably grievous, and without which affluence, influence, and health itself, are petty enjoyments.

THE undismayed orphan collects then the wreck of his fortune, and comes to town, full of hopes, in order to solicit personally his pretensions with his father's great friends. After experiencing for a patience-killing time the difficulty of access, the tedious attendance, the pompous accueil, and the ineffectual promises, that are become no inconsiderable part of the business of greatness, Alacer was glad to accept of, what alone he seemed likely to obtain, a pair of colours in a newly-raised regiment. He joined this corps a sanguine candidate for preferment and glory; not discountenanced by his approximation to deformity, he remembered that Cocles and Hannibal were blinkards, and (which was still more to his purpose) that Richard the Third, and the Third William, were crook-backed. Unluckily this regiment misbehaved so much in its noviciate,

in

in conjunction with other raw troops, that it was judged expedient to break one corps by way of terrific example; and the lot fell on that to which Alacer belonged. Alacer, though by no means particularly faulty, applied for permission to serve out the remainder of the campaign, as a volunteer, in an old regiment of horse. The day of general action now arrives, the squadrons form the dreadful line, the troopers put on their serious countenances, the trumpets play undistinguishable tunes, and the hostile artillery presently entertain the brigade with a spirited cannonade. Alacer's left-hand man soon lost his horse; he on his right, ere long, his head; but Alacer suppresses his apprehensions, and manfully maintains the rank, till the bound of a ricochet ball mashes his arm to pieces; when he is carried into the rear, and the surgeons, before he

well

well knows what they are about, inspect, condemn, and amputate it. He returns home, in cheerful expectation of an honourable reward, and with great difficulty gets appointed a lieutenant in an independent company of invalids, and is roster'd to perform, for life, the moping rotation of Sheerness, Upnor, and Tilbury. Alacer's constancy was not proof against such duty; he desired (and really thought it a favour) leave to resign, and was once in his life readily gratified; and having now nothing else to do, he fell in love.

THE authoress of this passion was not respectable on account of her family, breeding, or riches; but she was confessedly handsome, and appeared good-natured: Alacer marries her then in a hurry, and conveys his prize to a cottage, there to live luxuriously on love.

The

The spouse of Alacer had neither an enthusiastic, nor constitutional, attachment to him; she had married him to become a gentlewoman, of which condition the frugality he was obliged to observe admitted her to enjoy very few of the privileges: she had therefore no other comfort left but to give way, without regard to his consequential unhappiness, to the natural bent of her uncivilized temper. She gradually deposited all submission, all condescension, all compliance; she exerted an exclusive power in most branches of their menage, litigated an equality in every other, and, when she could find no personal cause of quarrel, engaged him heroically as champion for her sex; she assumed a new look, she altered the soft tone of her voice, she *maunder'd* in a dialect of her own; she warned away Alacer's favorite servants, she affronted away his friends;

she

she stunned him with a din of weeks, she spoke nothing for days; in a word, she *bespewered* him. The hapless lover was all astonishment at first, and endeavoured unsuccessfully to reason or fondle his wife into another conduct; he then submitted to his torture, with varying degrees of patience, as long as any remains of fondness yet throbbed in his heart: but he was at last worried into so cordial an hatred of her, as to buy a separation at the price of the better part of his small income; declaring at the same time, that “ though he had made an extravagant, yet was it an important, purchase; for “ he could now eat a meal in peace, and sleep “ for the future in the middle of his own bed.”

By this abridgment of his finances, Alacer was entirely disabled from living at his ease in this opulent nation; and very judiciously turned

turned his eyes on an object, to which all Englishmen in similar circumstances could then direct their views with the most promising prospect of success. Though incapacitated to abide in England, he determined to live under the English government nevertheless; though disqualified from mixing with cockneys, he resolved to consort with Britons notwithstanding: having pitched therefore on a province whose climate and produce suited his constitution and plan, Alacer equipped and provided himself accordingly, crossed the Atlantic, and applied to the administration of a North-American colony, for the proportion of land his substance entitled him to.

BUT his ill-luck pursued him hither; for the governor of this province, through whatever incitement or caprice, conceived a dislike

to

to Alacer, and set himself in evident opposition to his interests; in which he was seconded diligently by his dirty creatures. Alacer, who considered himself still on English ground, nor was aware of his being in the power of a petty Phalaris, (who every day did what a King of England never dares do) impolitically widened the breach by public complaints and private threats, until he determined his excellency to get rid of so troublesome a subject, in a legal manner. Returning home one evening, the new colonist found his house beset by a mob, and the officers of justice in possession; who informed him, they were there by virtue of a search-warrant, to look for a negro that he had stolen, whom they accordingly soon produced, to the surprise and terror of Alacer; who had, however, presence of mind enough to tell them, " that it was very easy for those who hid to
 " find."

" find." The same night a provincial, commiserating Alacer's incautious innocence, came secretly and advised him, not to neglect to enter himself passenger in a schooner that would sail at day-break for England, or he would the next day be held to bail on an action brought against him for large damages by the proprietor of the negro which had been conveyed into his house, or be imprisoned perhaps on a charge of felony at the suit of the crown. The affrighted settler (settler now no more) did not hesitate about embracing this salutary counsel, he precipitated himself aboard the ship, saw with delight the inhospitable shore astern, and made the port of London; less concerned for his disappointment, and the diminution of his effects, than overjoyed at his escape from ignominy, and his planting the foot once more on a land of liberty.

ALACER

ALACER afterward formed a succession of schemes, of which the major part proved impracticable, and the rest unsuccessful: meanwhile distress advanced imperceptibly upon him thus occupied; his debts increasing, and his credit diminishing, till such time as he was arrested for a sum he could not readily bail, by a tradesman who was worth a plumb, and had always made a liberal self-allowance in the price of his goods for bad debts.

HE has now been years in jail, where the curiosity of an old acquaintance lately carried him to visit Alacer; he surprised him at chess, in the triumph of victory, after a well-contested game, and laid hold of the occasion to compliment him on his spirits. Alacer turned upon him, rivetted a transfixing eye on his face, adjusted the folds of his tattered night-gown,

gown, erected the curve of his body, then extended in pathetic action his single arm, and with a pitch of voice little less than theatric, harangued him as follows:

“ INNUMEROUS volumes have been written (said Alacer) in order to prove this dusky truth, that human pleasures are unsatisfactory; with good intention, doubtless, and possibly some effect; but surely it were as laudable to apprise mankind of what is comfortably, and equally true, that their miseries are not insupportable. To pass over the factitious and assumed griefs of men, which would often justify the laughter of a Democritus,

(“ In pitying love we but our weakness show,

“ And wild ambition well deserves its woe,”)

“ even the real, and unassuageable evils of hu-

K

“ manity,

“ manity, and the severest of these, are not
 “ insuperable to a magnanimous patience. You
 “ look on me, Sir, I know, as consummate
 “ in wretchedness; indigent as I am in a land
 “ of opulence, and imprisoned in a region of
 “ liberty; yet can I very easily imagine more
 “ intense hardships than any I endure; I can
 “ conceive an unfortunate fellow-creature
 “ turned into the uncompassionate street to
 “ starve, or driven on the highway by irre-
 “ sistible hunger, unsupported, unassisted, un-
 “ connected; to whom a jail itself would be
 “ an asylum;

“ To whom the hell I suffer seems a heaven.”

“ Here I may amuse myself with meditation,
 “ with study; I can here converse with scho-
 “ lars and gentlemen, who arrive in increa-
 “ sing multitudes; (shame on the obdurate
 “ impolicy which finds them no subsisting em-
 “ ployment!)

“ ployment!) and the most appalling spectre
 “ that my disturbed imagination can at this
 “ time present to me, (I with rigid veracity
 “ assure you, Sir) is that of a restless creditor
 “ mischievously armed with the compulsive
 “ clause.”

P A P E R I I I.

H Y P E R C R I T I C I S M S.

W H A T E V E R sublime airs writers may
 give themselves, of contemning vulgar
 approbation, of adapting their labours to
 the discerning few, or of appealing to unpre-
 judiced posterity, no author was ever unpopu-
 lar by choice: the severest lashes of even par-
 tial criticism, however irritating, are stimula-

tive still; but torpid neglect will benumb the most vigorous and elevated faculties.

FROM this extremity of literary misery a supple sagacity may always shelter genius, by accommodating it to the cast of the times, and instructing it to soar the clouds, or skim the ground, successfully, along with its cotemporaries: and to such an intentional, or accidental flexibility, the far greater part of the happy writers in possession of fame are originally beholden; and implicit posterity, instead of accurately scrutinising, has confirmed, the prescriptive claim. But as nothing is more haughty than genius, it must have often happened that authors, conscious of pre-eminent merit, have pursued their steady course, without regard to contemporaneous obliquity; and almost all these have consequently been overlooked, or neglected.

lected. It is therefore more than probable, that the first-rate authors of most countries have sunk to undeserved obscurity; while their niches in the temple of fame have been supplied by those of secondary, or possibly much inferior, talents: and hence it is, that there are in every language some half-a-score idolised writers, (and those too commonly of the earliest) whose consecrated reputation will ill endure the test of hypercritic examination.

THE deified Homer, the source both of poetry and criticism, the precept and example too of Aristotle, (before whom notwithstanding Antimachus was preferred by the emperor-poet Adrian, and Museus by the arch-critic Scaliger) was but indifferently defended by all the wit and learning of the last age from the attack of the dunces headed by Perault.

VIRGIL would have indubitably excelled his Grecian models; had he not made it his sole business to imitate them; his poetry, which consists of some of the most consummate verses, and some of the least finished, is read, quoted, and applauded, *indiscriminately*. The Georgics is perhaps the most perfect poem extant, and the close of its second book (from the 458th line) the best piece of poetry; yet is not even this selected passage free from Virgil's appropriate faults, the too approximate repetition of the same thoughts and words. Virgil, in example, is over-fond in particular of the idea of great and large, and of the epithets consequently of *magnum*, *ingens*, *vastum*, *immane*, which recur in every dozen of verses throughout his works. Of Cerberus he says little more, with all his pomp of expression, than that he was a *great dog*:

“ Cerberus

“ Cerberus hæc *ingens* latratu regna trifauci

“ Perfonat, adverfo recubans *immanis* in antro ;

And four lines after,

—————“ *Immania* terga refolvit

“ Fufus humi, totoque *ingens* extenditur antro.”

In his Pollio is to be found,

“ Aggredere O magnos (aderit jam tempus) honores,

“ Cara deûm soboles, magnum Jovis incrementum :”

Surely it is too much to read besides in a poem of no more than three-score verses, of magnus ordo fecclorum, magni menses, magnus Achilles, and magnos leones. The favourite adjunct even escaped the poet, when Euridice could not see the adder to which it is applied;

“ *Immanem* ante pedes hydrum moritura puella

“ Servantem ripas alta *non vidit* in herba.”

Tacitus is one of the best prose-writers among the Romans; and he writes in Virgilian prose: would Virgil have expressed himself otherwise, as a profator, on these occasions?

“ Ne armentis quidem suus honor, aut gloria frontis:—

“ Præcipuum montium Libanum, mirum dictu,

“ Tantos inter ardores opacum, fidumque nivibus:—

“ Sabini cæde & incendio capitolii dirempta belli

“ Commercia.—Quibus cruda ac viridis senectus.”—

It is necessary to acknowledge, however, that there exist in the commonwealth of learning a few inexpugnable names, whose transcendent abilities, conspiring with their utility, have rendered them victorious over time, accident, prejudice, and inattention. And of the first, if not the first, of these are (to the glory of Great-Britain) two Englishmen; Bacon, the refuter of antique ignorance, and the introducer

introducer of real knowledge; and Newton, whose unparalleled penetration, superadded to the most patient diligence, investigated and ascertained discoveries that will be the wonder of all futurity.

MUCH that has been advanced tends doubtless to invalidate literary despotism, and for *that reason* is not to be suppressed: infallibility, which has been rejected in religion, ought not to be tolerated in literature, however strenuously and clamorously contended for, by ignorant admiration and half-knowing pedantry. Would not the most stubborn adherer to critical authority grow sick of it, and of its application, at the perusal of W-r-r-t-n's notes on Pope's Essay on Man? The learned annotator writes, that Longinus has deduced the sublime from five sources; " the first and chief
" (says

“ (says he) is a grandeur and sublimity of con-
 “ ception; the second, that pathetic enthusiasm
 “ which at the same time melts and inflames;
 “ the third, a certain elegant formation and
 “ ordonnance of figures; the fourth, a splen-
 “ did diction; and the fifth, (which includes
 “ in itself all the rest) a weight and dignity in
 “ the composition.” The critic then sturdily
 asserts, that the six-and-twenty concluding ver-
 ses of this poem will “ furnish examples of
 “ every one of these five species of elocu-
 “ tion,” in the following *continuous* series;
 of the first species, from the first verse to the
 fifth; of the second, from the fifth to the ele-
 venth; of the third, from the eleventh to the
 fifteenth; of the fourth, from the fifteenth to
 the twenty-second; and of the fifth, from the
 twenty-second to the twenty-sixth! It will
 probably be esteemed presumptuous for a mo-
 dern

dern to observe, that this ancient division itself is not wholly dissimilar from the *rehearsal* distribution of the whisper ("into when they heard, what they heard, and whether they heard or no:") but a modest reader may surely on this occasion affirm, that it is next to impossible for this application of Longinus to be *just*, either to this poem, or to any other extant; and that the note is indeed *equally* applicable to any poetry which ever has been, or shall be produced.

P A P E R IV.

The LANCASHIRE WITCHES:

After A P U L E I U S.*

“ Tout ainfi comme je me donne a cent pannerées de
 “ beaux diables, corps & ame, tripes & boyaux,
 “ en cas que je mente en toute l'hiftoire d'un feul
 “ mot: pareillement le feu faint-antoine vous arde,
 “ la caque-fangue vous vienne, &, comme Sodome
 “ & Gomorhe, puiffiez tomber en foulphre, en feu,
 “ & en abifme ; en cas que vous ne croyez ferme-
 “ ment tout ce que je vous raconteray.” RAB.

SINCE the unlucky expiration of the ftatute
 againft witchcraft, at a time when the infi-
 delity of the age would not hear of its revival,
 and

* Vide Apuleii Metamorphos. l. 1.

and the general discountenance of the equitable trial by water-ordeal of persons suspected of that wickedness, diabolic forcerers are reported to have sprung up again in several parts of England, and particularly in that county whose soil used best to agree with them; of which such as doubt may peruse, if they are so disposed, the subsequent narrative.

THE rider of a London shop-keeper, who was some time ago dispatched into the country for orders, falling late into a village in Lancashire, where he intended to quarter that night, met a Scottish pedlar coming out of it, as if just entering on his journey. The rider enquired, what induced him to travel by night, and whether he had any reason for quitting, so untimely, a town in which he himself purposed to lodge. Enter not, says the pedlar, (after
 surveying

surveying him with disordered looks) approach not that accursed place, where I have been imprisoned this month by forcery, and from which I am now making my escape. The curiosity of the Londoner being alarmed, he, with the utmost civility, requested of the other to give him some information in what his own safety might be so nearly concerned; and finding him continue his pace onward, he turned his horse's head and accompanied him.

HE gathered ere long from the Scotsman, that he had been fascinated (to the ruin of his affairs) by a potent witch in that town, who detained him there to satisfy her lascivious desires, and had threatened his life if he attempted to leave her: he related many incredible actions of hers, and confessed that she was to him very desirable, though both old
and

and ugly. After that assertion (replies the Englishman, smiling) you need produce no proof of the witchcraft of your mistress; but let me prevail on you not to prosecute your journey this untoward evening; let us both, on the contrary, venture to return to the formidable village; where I, who fear not witches nor wizards, will take you under protection to-night, and help you too, far on your way to-morrow, by adopting a Prussian manœuvre, called among us ride-and-tye. These persuasives were so opportunely seconded by a rising storm, that the North-Briton, however reluctant, complied. They repaired to the better inn of the town, bespoke a good supper, drank plentifully of wine, and lay, for security, not only in the same bed-chamber, but in the same bed too.

THE

THE sweet laudanum of the grape soon closed the eyes of the travellers; but those of the South-Briton were presently unsealed by an influx of sudden light; when, looking up, he sees (with surprise and terror) two old women seated on the bed, one of whom holds a candle and a bowl, the other a butcher's knife and a sponge. And this, sister, (says the hag with the naked knife) pointing to the pedlar, is my false love, who has determined to abandon me; and there lies staring his adviser and guardian, whom I shall make repent of his officiousness and incredulity. The witches immediately seized the Scot, who continued fast asleep, and cut his throat from ear to ear, receiving every drop of blood in the bowl; afterward they stopped the wide gash with the sponge, which they together thrice adjured to *beware of water*, and then disappeared.

As

As soon as the surviving tradesman was in a condition to make use of his senses, he became aware of the desperate situation he was in: his fellow-traveller would be found murdered by his side, and who could believe his true account of the bloody transaction? He resolved therefore to quit the inn before light, and called for his horse to be made ready; but fainted away, on being told by the hostler that his wanting to go at that time looked very suspicious; how did *he* know that he had not cut his bed-fellow's throat? When the unhappy rider recovered, he summoned all his fortitude, and passed the remains of the horrid night in trying, in vain, to reconcile himself to the ignominious death that impended over his innocence.

It was broad day, and the hostler knocked at the chamber door to tell him that his horse

L

was

was now faddled; but as he was incapable of answering, the fellow continued thundering so long that at last the pedlar started up, and cursed him heartily for awaking him out of the soundest sleep he ever enjoyed. His astonished and overjoyed companion runs to the bed, and drawing rapidly the curtains, surveys him with eager eyes, and beholds him whole and well, without any appearance of a wound, of a scar, or a sponge.

THE two travellers then agreed to take the advantage of the morning, and to proceed directly on their way; and the pedlar mounted the horse the first, consonantly to the rules of good-breeding. When the rider (no rider then) came up to his horse, he found his chum with it, having some bread and cheese (taken out of his pack) before him, and a spring of
transparent

transparent water in view. He acceded to the invitation; and in breakfasting told his companion, he had last night had the most terrible dream he ever experienced: and I (returns the other in hasty interruption) have had no pleasant one, for I dreamt my throat was cut; however, will you pledge me, (continues he) for want of better liquor, in this salubrious stream? and, so saying, dips his cann in the spring; but (o horrible and unutterable!) the poor pedlar had no sooner swallowed one gulp of the fatal water, than the magic sponge dropt out, the gaping wound in his throat disclosed itself, and he fell down a lurid corpse at the feet of his petrified friend.

THE survivor could contrive nothing better, for himself and the deceased, than to bury him secretly in a wood that grew near: where,

when accident shall discover, some twenty years hence, this skeleton, the zealots for justice may possibly (let the supposition not prove prophetic!) substitute an insidious convict in the room of the murderous witches, whose power, great as their wickedness, will doubtless keep them undiscovered and unsuspected.

P A P E R V.

C R I T I C I S M S

O N A S M A L L E R S C A L E.

————— “ Acquirere pauca

“ Si possum.” —————

HOR.

A LANGUAGE is the set of vocal sounds whereby a people agree to express their ideas; and letters are arbitrary signs which represent such sounds to the eye. Some languages are wholly original, but the generality are mixt; the orthography of the first sort is just, when expressive of their pronunciation; to render that of the other perfect, derivation must also be somewhat attended to.

A PRIMARY merit in any tongue is copiousness; and this is to be enlarged, in order to make repetition needless, even to synonyms. We should not therefore be discouraged from introducing *new words* into the English language, and that industriously, provided they be scientifically formed; for there is frequent occasion for so doing, in treating of untrite subjects, nor is it always unrequired in common ones. Do we not write at this instant of the *inhumanity* of pelting cocks, through the want of terms to signify our feeling for animals, and the absence of that affection? We make good use of the verb *facilitate*; why should we scruple to say also *practicability*, *possibility* and even *impossibility*? What necessitated Virgil to deaden his, otherwise accurate, poetry with recursions of the same words almost to displeasure? Why,

the

the context of my motto informs us, that

“ Cæcilio Plautoque (dedit) romanus ademtum

“ Virgilio Varioque.”—————

AMONG new words *compound ones* may be aptly considered; these the English tongue willingly adopts, and they are remarkably serviceable to blank poetry, (our best species) by alienating it from prose. The Greek bards (the standards of modern verse) abound with such combinations, though they were not under an equal temptation to imagine them. For it is plain enough, from the manner in which Longinus (c. 32) scans a dactylic period of Demosthenes, that the Grecians had a different quantity in prose from what they employed in verse; (the one being governed possibly by the accent, as the other was by the position of letters) a very sufficient specifica-

tion of poetry from prose: and the same may, without temerity, be supposed of the Latins, the servile imitators of the Greeks; since Quintilian has asserted that, on one occasion, the second syllable of "agrestis" was short.

It is however most certain, that we know little or nothing of the Latin and Greek pronunciation; which makes it tolerably pleasant to hear modern critics teach, that such an ancient verse is resonant of the action or sentiment, and another artificially rugged. The supposedly harsh line in Virgil, cast to image monstrosity, (as we are school-instructed) may, on the contrary, turn out one of the most fluent verses we have of this author, on account of the continued slur in the hemistich,

"Monstr' horrend' inform' ingens:"

Unless

Unless we presume that the prince of poets made the same unnatural use of the synalepha as some English bards have done. Collision, or the cutting-off final vowels that immediately precede others, (and thus removing the accidental hiatus) was doubtless invented by the classics to assist their numerosity, and was never intended to be superstitiously adhered to when the consequent dissonance exceeds that of the hiatus itself: *th' irrevocable*, *th' impatient*, do very well, and are so rapidly pronounced in our prose, as hardly to deserve in metre the contractive sign; yet surely the judgment, or ear, must be defective that clogs versification with *th' ocean*, *th' holy*, *t' atone*.

BUT a more faulty, as ungrammatic, abbreviation prevails with British writers in regard to our genitive that ends in *s* or *es*. If

Granby's

Granby's valour may be imagined a contraction of Granby *his* valour, yet that vulgar solution will never hold in Teresa's magnanimity; and how without an interfering *e* can we utter *Halifax's* abilities, unless recourse should be had to the free apocope of our poets who sing of *Peleus's* son? In this last instance, indeed, the mark of abbreviation becomes requisite, which is erroneously superfluous in the others; their being in reality no abridgment made in *Cæsar's* or *Berenices* name; and the insertion of the *e* being absolutely necessary to the pronouncing of *Tapetuses* son, and *Patrocluses* corpse.

THE sign of a contraction seems also redundant in the past tense of our verbs, (*injur'd*, *recover'd*) where the *e* should not be omitted if essential to the pronunciation, as *folded*, *extended*;

tended; and the abbreviating note may well be spared whenever this *e* ceases to be spoken, as in *heard*, *deftind*. It is to be observed too, that we are not altogether blameless in retaining derivatively the diphthongs of the learned languages, though devoid of power in our own tongue; and in pedantically writing accordingly Cæfar, plebeian, œconomy, which would have a more natural and easy air if spelt *plebean*, *economy*, *Cesar*.

THE English literature would be greatly improved, likewise, by the introduction of *accents*; how are we to divine whether an author expects us to read *Prométhean* or *Promethéan*, how to distinguish a *collect* from *colléct*; how to know if *spheroid* be of two syllables, or of three, *spheroid*; if *voyage* be a monosyllable, or a dissyllable, *voyäge*? Other accents might
be

usefully employed in ascertaining the sub-
 visional tones of the English vowels, and in
 pointing out the emphasis; which would faci-
 litate reading to the natives, and the attain-
 ment of the language to foreigners. We also
 want some additional marks of punctuation;
 particularly an intermediate stop between the
 colon and the full-stop, which might be called
 a *semiperiod*, and be distinguished by a subse-
 quent capital after the colon: *This* is indeed
 so indispensably required in lengthened and
 artificial periods, that already it is insensibly
 making its way into the literate world.

P A P E R VI.

DIALOGUE between Miss PRATTLE
and Lady DUNNY :

In the manner of ERASMUS.*

Miss *Prattler*. A GOOD morning to dear
Lady Dunny.

Lady *Dunny*. VERY much at your com-
mand, Miss *Prattler*.

Miss *P*. WELL, I have at last squeezed into
Covent-garden house, and seen the *Coronation*
on the fifty-fifth night.

Lady

* Vide *Erasm. Dialog. Apofdionusa*.

Lady D. O Miss! where do you think I have been, since you did me the honour of coming here? I have paid a visit to the *Ghost of Cock-Lane*.

Miss P. I WENT there full of the notions your Ladyship had instilled into me. You told me (you know, Ma'am) that the real procession was but a gothic solemnity; in whose favour the known dignity of the assisting personages insensibly prejudiced the spectators: and that the tapestry accoutrements, which encumber and disguise the processionists, are evident remains of the barbarism of our ancestors; who, having at length discovered the luxury of cloaths, imagined they could never have too much of so good a thing.

Lady D. FOR my part (notwithstanding all you have said, Miss) I am astonished at the scandalous

scandalous infidelity of the times, which can flight, and ridicule too, a better established spirituality than either that which occasioned Clarendon's ghostly errand to the Duke of Buckingham, or that of the apparition of Mrs. Veal's stuff gown.

Miss *P.* BUT how agreeably was I surprised to find your Ladyship, once in your life, mistaken! The ancient habits in the procession had, in my eyes at least, both an affecting magnificence, and, even an enchanting novelty; and were not a little set off by the neat simplicity of the ushering herb-women.

Lady *D.* THE company, I must tell you, was rather too mixt; there being, besides some women and three or four clergymen, a funny knot of young fellows.

Miss

Miss P. THE interspersed heralds, my Lady, are, in my opinion, prettily antic; and their sleeveless coats no bad hint of their sleeveless business; the nodding Knights of the Bath look charmingly romantic; and the back-sliding coronets of the peeresses, and their peacock trains, express elegant ease, and infinite grandeur: the glimpses too that I caught of the service-hid sovereigns struck me with mysterious awe and delight.

Lady D. ONE of the divines formally adjured the peturbed spirit to manifest its presence by its usual method, or otherwise; ineffectually however; until seconded by the coaxing solicitation of "Come among us, my dear, why, you love company, Fanny," from the female interpreter, who was once her intimate.

Miss P.

Miss P. LADY Waddle and Lord George Trippit both assured me, that the theatric copy surpassed the original; on account of the decent order it is conducted with, and the scientific tread of the representers.

Lady D. WE presently heard, Miss, twelve distinct knocks, which our druggewoman informed us was to satisfy the assembly that the ghost knew it was then twelve: I looked at my watch, *saw conviction*, and trembled.

Miss P. THE blue-drest platform, the lane of foldiers, the distant, and afterward near, huzzaing of the mob, were so masterly, that I could hardly help thinking, my Lady, that I was actually present at a real solemnity.

Lady D. THE Ghost had first, what you must allow (Miss Prattler) a very candid ques-

M

tion,

tion, put to it by the clergy, "Whether it was
 "not an evil spirit?" Whereupon it scratched,
 like a cat on a cane chair; which, being in-
 terpreted, signified No. It was afterward in-
 terrogated, "Whether she had been mur-
 "dered?" and scratched again: "Whether
 "poisoned?" The deponent spirit gave an
 affirmative knock. Fanny was at last asked
 ensnaringly, "If she had always given, or should
 "give, the identical answers to the same en-
 "quiries?" Upon which the cautious and of-
 fended phantom scratched in a very terrible
 manner indeed.

Miss P. THEN the scene of Westminster-
 Hall (Lady Dunny) is indisputably *entertain-*
ing in the highest manner; how the pictu-
 resque spectators stare, and yawn, and eat some
 of them, exactly like life itself; and how cou-
 rageously

rageously the beheralded champion flumps down three times his gauntlet !

Lady D. THEN some of the rakes, who wanted to be palming the poor ghost-visited girl, took hold of her hands, and kept them out of the bed ; but (pray observe, my dear,) Fanny, alarmed at their indecent incredulity, discontinued her correspondence, the shivering prognostic of her departure seized the child, (who felt the spirit creep along her back like a mouse, as she tremendously described it,) and a fluttering, as of wings, was heard by some of the audience.

Miss P. I AM listening, with great attention, and I protest I do not perfectly understand what your Ladyship says ; I thought *we* had been talking about the coronation.

M 2

Lady

Lady D. ABOUT what, my dear?

Miss P. THE play-house coronation.

Lady D. WHY, I have been telling you, child, a long story about the Cock-lane Ghost.

Miss P. 'PON honour, my Lady, this is immensely droll: hi-hi-hi.

Lady D. Oh, you are a strange mad-cap, Miss Prattler; but had you been at the awful scene I was present at, it would have made you too, as well as me, quite serious, for a week after: Heigh-ho!

PAPER

P A P E R VII.

The FINAL PHILOSOPHER.

A SAGE of this age and country, having employed much of his time in the search of *final causes*, imagined he had made such a progress, as to be able, from the bare inspection of an unknown animal, to foretel the economy of its system; from the examination of a detached limb, to decide its use; and from observing the manner of operation of an instinct, to detect even its non-apparent utility. Though this Final Philosopher was not always just on such subjects, he was ever ingenious; and his observations, if not instructive in the extreme degree, were in the highest manner entertaining.

HIS philosophy, for instance, was somewhat erroneous in the doctrine of the *rattle-snake*; for he taught that the rattle, the organ which specified this sort of serpents, could not possibly be without important uses; of which one was certainly providential, in giving an alarm at the approach of so mischievous a creature: but that he doubted not of its being serviceable also to the snake itself, in procuring it prey; as the method whereby the rattle-snakes mastered birds and squirrels, whereon they chiefly fed, appeared to him to be by terrifying them with the noise of their rattle, till they dropped from the trees into their reach. He asserted too, that the digestion of the rattle-snake, being principally performed by putrefaction, (as it swallows animals unmaстicated and alive) one intention of its moveable tusks, and their dreadful apparatus of poison,

was

was to instantaneously kill the creatures it devoured, lest their struggles should lacerate or damnify the alimentary canal. But unluckily the facts are entirely repugnant to these plausible conjectures. It is not unusual to find, on opening a newly-kill'd rattle-snake, live creatures in its stomach; if too the poison-teeth of the snake, which commonly lie sheathed in a parallel line with the gums, were brought to right angles with them, (as they are when it threatens to bite) their length and position would prevent its swallowing. The alarm also, supposed to be providentially given by the rattle, is too inconsiderable to answer that purpose; being not more loud, nor terrifying, than the rustle of a few dry leaves. Nor is this instrument useful in providing the rattle-snakes with their choice food, squirrels and birds; which they indeed effect by less credi-

ble and more unaccountable means,—by fascination ; an operation whose power the ancients extended too far, and which has been too precipitately exploded by the moderns. The rattle-snake posts himself at the foot of a tree whereon are birds or squirrels, and having attracted and fixed the eyes of one of these on his own, he continues to gaze stedfastly (like an Irish fortune-hunter at Miss in her teens) at the creature, which appears to be in the greatest agitation and panic, and yet approaches gradually nearer, and still nearer, to its enemy ; until at length it rushes desperately, with piteous cries, into his jaws : (unless the charm be accidentally discontinued, in which case the prey can escape ;) and while the snake is gobbling it down, which, when a bird of size, takes up much time, though manifestly alive, by the apparent motions of its legs to the last, yet

yet makes it scarcely any efforts, to disengage itself from the ravening maw of the absorbing serpent.

THIS Philosopher used to account, in a less controvertible manner, for *men's having beards*, and women's being without; he observed, that man in a state of nature would, like other animals of prey, subsist himself by hunting; and that it was notorious how conducive whiskers were to a good scent. But women being incapacitated from hunting during the latter part of uterogestation, and for some time after parturition, nature had thrown her for her sustenance, and that of her young, on the strong instinct for her sex implanted in her male, and on the magnificent whiskers with which he was gifted. He confessed that there existed one objection to this discovery; which was, that old women *had beards*; but this

light

flight attack on his system served only (he said) to establish and elucidate it; for women had these adventitious whiskers come, at that precise period of their age when they ceased to be amiable to the men, could no longer consequently trust safely to the instinct for their support, and were obliged in prudence to think of hunting a little for themselves.

FROM the intense study of final causes, his ingenuity deduced also many corollarious doctrines; such as the *morality* of bowing and curtsying, and the *natural* reason for the colours of the naval uniform. The chief virtue in a man (according to this subtle ratiocinator) is fortitude, or courage; and in a woman chastity, or modesty; a man therefore (in order to pay the highest compliment) in the act of salutation of a woman, curves himself, by bowing,

ing, into the feeblest of postures, and thereby offers her the sacrifice of his strength, the means of manifesting his valor. And a woman returns the extravagant civility, by relaxing for a short time her pretensions to rigid decency, and putting herself into the least reserved of womanish attitudes. But we are not to suffer (as he well observed) the artificial gracefulness of the flowing long-robed curtsy to delude us; for we can then only judge of the force of the argument, when we happen to see a female rope-dancer perform the unpetticoated action. Nor can any but shallow observers (according to him) imagine, the uniform of our navy officers to be the product of their choice, which has been evidently dictated by a marine instinct; the colours of their mother the sea, when in a quiescent state, out of foundings, being blue and white; and their fellow-fish having blue backs and white bellies.

P A P E R VIII.

CENTURIOMASTIX:

O R,

M A R T I N E T I S M.

“ Quæ castra sunt nisi cruenta & maculata, aut (ut
 “ ipse prædicat) emendata & correctæ? nam quæ
 “ alii scelera, hic remedia, vocat; dum falsis no-
 “ minibus severitatem pro sævitia parsimoniam pro
 “ avaritia, supplicia et contumelias vestras, disci-
 “ plinam, appellat.”

TACIT. HISTOR. l. i.

CENTURIOMASTIX possessed an un-
 common degree of personal bravery; and
 in action, both before he had a command and
 after,

after, sufficiently exposed himself, his enemies used to say in more than one sense. His birth claimed a regiment as soon as he appeared a military candidate ; yet he chose to make it believed, that he passed through both the subaltern ranks, in order the more rigorously to exact from his future officers that tedious apprenticeship, not useless perhaps to the herd of probationers, but from which dignity and desert ought surely to be exempted. Centurionmastix was not deficient in understanding, and capable of exemplary industry ; he assiduously applied himself to the rudiments of his profession, and became a greater master of them than probably any one of his quality had ever been. His closet was furnished with the *pourtrayed specimens of various uniforms* ; and a set of soldier-like tablemen was his chief amusement : by these helps he is said to have discovered

covered a manner of forming the hollow-square in which no platoon turns its back on the enemy ; and is known to have regulated all the paraphernalia of a soldier, from the *elevated cockade* to the quantity of *black buttons* on the guesfres.

BUT here he unluckily stuck ; for his genius was no wife extensive, and his microscopic faculties were so totally filled with these minutix, as to be rendered incapable of taking in the great objects of the service ; he accordingly neglected to study and emulate the battles and stratagems of Cefar, Hannibal, or Turenne ; and when he should have aspired to the reputation of a great general, Centuriomastix fat down contented with the character of a *good adjutant*. Every one necessarily makes his own opinion in affairs the standard of the me-

rit

rit of other men ; it was plain then that military pedantry, or *Martinetism*, was to be the single route to favour in Centuriomastix's command, and that no heterogeneous ability, of whatever magnitude, would atone for its absence. And yet, on coming to his regiment, he found it mostly officered by men of fashion and fortune who dared to be remiss in what were now to be accounted capital points of martial obedience. Most of these, while off duty, had too much taste to prefer the kitchen of an inn to an opera pit ; many unfortunately took more delight in a fox-chace, than in riding a party ; some of them dressed occasionally in *civil colours*, thinking it as reputable, probably, to be distinguished for such a duke's brother, or earl such a one's son, as for an officer of Centuriomastix ; and others, when undrest, often put on *hangers* instead of swords ;

nor

nor were they wholly wanting who sometimes (horrendum dictu) *wore no weapon* at all. After arrests, and other equally judicious severities, had been infructuously applied to these enormities, colonel Centuriomastix apprehended he had no other resource, but that of getting rid of the unruly gentlemen officers ; and accordingly declared his determination, “ to suffer none in his corps who should be above being found sitting at the inn-gate, whenever he passed through their quarters.” And being aware, that the readiest way to *dispirit* was to *impoverish*, he set himself, very successfully, to study every means of abridging the profit of the officer, and of increasing his expence ; changes of *costly regimentals*, parading *encampments*, and no less distressful preparations for *no-encampments*, were frequently enjoined ; and as soon as an officer

was

was suspected to be uneasy in his circumstances, it was suggested to him, with exceeding humanity, to quit: "for the colonel would have no prisoners in his regiment."

Centuriomastix was also apt to entertain personal dislikes that were not altogether justifiable; and, what is more uncommon, ventured to avow them. To one officer it was told by some of the commander's creatures, that he was to expect no favour until he legitimated the *heterodox cock of his hat*; to another that he had been too successful with a *concubine of his colonel*; to a third, that he was *marked* for having been a confidant in an amourette of the husband of Centuriomastix's sister; and to some, against whom such manifest delinquency could not be urged, it was intimated simply that *they would not do*. Yet was not this stern

N

colonel.

*Centuriomastix's
sister's husband
marked for
having been a
confidant in an
amourette of the
husband of
Centuriomastix's
sister*

colonel without his favorites; and they were his grenadiers; favorites they doubtless deserved to be, for they were the show company of the regiment, and born (as Serjeant Kite says) "to be great men:" and through this laudable channel, the course of preferment regularly and invariably flowed. If any of these minions however chanced to get dismembered, or even greatly disfigured, though in the meritorious discharge of their duty, they were then put out of the road of promotion always, and consigned to oblivion and indigence among the invalids, under the opprobrious appellation of *Tilburys*.

Behold Centuriomastix's scheme at last completed, and his regiment modeled to heart's desire; a regiment, whose much-disciplined foldiers, all fearless for their cloaths, charge
through

through hedges,—in exercise; and whose *officers* are tame enough to *subject their diversions and fashions to military subordination*: and this consummate legion is ordered on actual service, to gather unusual palms. But, alas, the experiment in no sort answered the expectation; for, far from behaving exemplarily well, Centuriomastix's regiment misbehaved notoriously; worsted always in batallion, routed constantly in detachment, these hapless troops found on every occasion *the enemy too numerous for them, or too advantageously posted*, and were flanked wherever they moved by *masked batteries*; the officers, *the reformed officers*, acting merely as common soldiers, and the soldiers necessarily as if without officers. At the close of an inglorious campaign, Centuriomastix resigned a command which he judged he could no longer hold with honour;

and lived long enough afterwards to reflect, possibly, that the General who shall imagine he has nothing to do toward making an army, but to enlist and *discipline soldiers*, will sooner or later be practically convinced, he has left the best half of the business undone; that *officers are as essential to a corps as soldiers*; and that an unremitted series of *unnecessary severities*, will infallibly dismiss those *spirited ones who are best qualified to serve*. For these uncomplying, rejected, *gentleman-officers*, on the single occasion wherein Centuriomastix made use of them, led on the troops intrepidly, through every intervening obstacle, to glory at least; and *only not obtained a victory for him*; and, at their return to their old standard, (as most of them returned on his resignation,) they restored, the very first opportunity,

portunity, the credit of the disgraced corps; and covered, ere long, its ignominy with laurels.

P A P E R IX.

A true Relation of the unheard-of Sufferings of DAVID MENZIES, Surgeon, among the CHEROKEES, and of his surprizing Deliverance.

JUST before the breaking out of the Cherokee war, I went, by the desire of colonel Lewis Sinclair, to visit a gang of negroes of his, that were set down on a new plantation, situated on the Oconies river, which is properly a stream of the Alatomahaw, and joins a branch of the Savannah called Broad-

River. The place is about seventy miles above the town of Augusta in Georgia, and from it to the lowest town of the Cherokee Indians, is near an hundred. The very night after my arrival, we were furrounded by a party of Cherokees, and, as we made no resistance, taken all alive. We were then driven away before them, laden with pillage, into their own country; excepting two negroes, who being sick, and unable to keep pace with us, they scalped, and left on the path. In proceeding to the town, I understood, (having some knowledge of their tongue) that these Cherokees had lost in the expedition one of their head warriors, in a skirmish with some of our rangers, and that I was destined to be presented to that chief's mother and family in his room; at which I was overjoyed, as knowing that I thereby had a chance not only of
being

being secured from death and torture, but even of good usage and careffes. I perceived however that I had over-rated much my matter of consolation, as soon as I was introduced to this mother of heroes. She sat squat on the ground, with a bears cub in her lap, as nauseous a figure as the accumulated infirmities of decrepitude, undisguised by art, could make her, and (instead of courteously inviting her captive to replace by adoption her slain child) fixed first her blood-shot, haggard eyes upon me, then rivetting them to the ground, gargled through her throat my rejection and destruction. My head ran on nothing now but stones, sticks, pitch-pine, scalping knives, tomohawks, and the other instruments of savage cruelty; but I was mistaken in that to, and reserved (alas) for new and unheard-of torments. These Indians, in one of their late

incursions into South-Carolina, had met, it seems, with some larded venison, which hit their taste ; in consequence whereof they had carried off some larding pins, as well as a quantity of bacon, and my Cannibal-mistress had determined to make, by my means, an application of this discovery to human flesh.

It was evening, and these barbarians brought me stark-naked before a large fire, kindled in the midst of the diabolic heroine's hut, around which the three or four other families, who were also inmates of this Indian house, and other savages, were collected, with store of rum before them, and every other preparation toward a feast : and two young torturers, having fast bound me to a stake, began to experiment on me the culinary operation of larding. After these cooks of hell had larded

my

my left side, so as to exhibit a complete hemiplegia of bacon, they turned it close to the fire, and proceeded on the other; but as this performance took up much time, on account of the inexperience of the operators, as well as of my struggling; and as I afforded infinite merriment to the old hag and her company; for I own that, being one of Sancho's disciples who can't suffer in silence, I squealed and roared most abominably; (larding being in reality a very painful process to a living creature, the pin not merely going through the insensible epidermis, but lacerating also the pyramidal papillæ of the cutis, which anatomists agree to be the seat of feeling,) and as the savages all the while plied their run impatiently, the whole assembly were by this time asleep, or intoxicated at least; and my executioners, who had taken care not to lose their share of the

fire-

fire-broth, grew languid and drowsy, nor long delayed to follow the example set them. I did not let this providential opportunity slip me, but instantly disengaged my right arm, (at the expence of the palmaris-brevis muscle, and with a dislocation of the eighth bone of the carpus,) and fell to untying myself with expedition: I then escaped into the town, from whence I dashed into the woods; having only stayed just long enough to place some of the fire-brands in a position to fire the cabin, and not having forgotten to lay a small one in the lap of my inhuman she-tyrant.

When I perceived that I was not pursued, I turned back, (like Lot's wife,) and saw, with great satisfaction, the Indian town in flames; for the constitutions of these cities are very susceptible of inflammations, as the British red-warriors

warriors have since discovered. I continued my flight through the wilderness, chiefly by night, steering toward the south-east; but was soon alarmed at the immediate danger I found myself in of starving, unprovided as I was with fire-arms; yet from this imminent distress was I preserved by the very cruelty of the Indians; nor am I ashamed to confess, that I sustained famished nature by the bacon that was saturated with the juices of my own body. I have read of an English merchant, who, in the black hole of Calcutta, (I think) appeased his otherwise unalleviated thirst, by imbibing his own sweat; (or rather indeed by exciting the secretion of saliva by the action of sucking, as persons do who roll a stone about their mouths,) and who at that time considered another gentleman's milking his shirt as a felonious proceeding: and I am satisfied, that I should

should have looked on any attempt to have deprived me of my Indian larding so much in the light of a robbery, as to have punished, even with unlicensed death, the invader of my dearly-acquired, and then invaluable, property. I penetrated at last, through all difficulties, to Augusta; where I was entertained, with great humanity and civility, by justice Ray, and was cured of my wounds, and of the fever their symptomatic consequence. And so far am I from experiencing any material detriment by this Indian treatment, (for I am above accounting a few scars on one cheek such) that I have even received (I imagine) a momentous benefit from it; as I have got rid entirely of a paralytic complaint, with which I had been for years afflicted, in that left side of mine which was roasted.

PAPER

P A P E R X.

P R O M E T H U S :

O R,

M A N A M O N S T E R.

THE great Bacon is of opinion, that “ the
 “ Greek fables are remains of the philosophy of the Egyptians,” transmitted by those Grecian sages who travelled for improvement of knowledge to Egypt, the mother-country of arts and sciences. The story of Prometheus, contemplated in this light, is apt to start a notion which it may appear curious to scrutinize. “ Prometheus, (says the fable)
 “ was a demi-god, who made man of earth,
 “ and

“ and animated him with celestial fire, stolen
 “ from the sun. This Jupiter, the supreme
 “ god, repented; and sent an accomplished
 “ female, named Pandora, in whose forma-
 “ tion every other god had a share, to Epi-
 “ metheus, the brother of Prometheus; and
 “ he having incautiously opened a box she
 “ presented him with, every disease and woe
 “ immediately rushed out, the destined plagues
 “ of the new creation. Jupiter also chained
 “ Prometheus to a mountain, and appointed
 “ a vulture to prey on his liver, which was to
 “ grow again as fast as devoured.”

A gordian business this truly, which has not
 yet met with its solution; for why should Ju-
 piter unjustly punish guiltless mankind for any
 fault of the unlucky Prometheus? Why
 chasten the plastic Prometheus for so merito-
 rious

rious a production as mankind? Such objections must continue in force so long as we consider mankind as a meritorious production; but if, on the contrary, the Egyptians and the Grecians, or the wiser Egyptians at least, looked on the human species as an heteroclite, or *monstrous* production; they will then vanish; Prometheus will receive the punishment due to a rash enterprizer in things above his reach, and the cruelty shewn to man will turn out intended mercy to other kinds of animals. Let us then, dispassionately and impartially, enquire what reasons the learned Egyptians might possibly have had for entertaining so extraordinary an hypothesis.

On an extensive consideration of the systems of terrestrial existence, there will appear to be a necessary connection among the several
kinds;

kinds; a species would not otherwise be encumbered with parts that are of no utility, but by their relation to another. Horns, which are defensive of the bull, load the stag; wings, which make the rapid flight of a pigeon, move not an ostrich; and the tail that suspends the monkey, and rudders the whale, distresses, as well as adorns, the peacock. Else too the extravagant ornament lavished on birds and insects would perhaps have been spared; and the articulation of the hand and tongue, so sovereignly useful to men, might seem but ill-bestowed on apes and parrots. Are there not even *redundant instincts* in animals, foreign to their own economy, and merely analogic to those of other kinds?

In this concatenation of being, any one species may, for ought is evident to the contrary,

trary, be of equal importance with any other ; *magnitude*, wherein several sorts of animals, or *duration*, in which some animals and more vegetables, or *number*, wherein most species of insects, exceed mankind, prove not superior excellence. No single man will venture to dispute our claim to power with a lion ; and the advantages we acquire collectively over animals are scarcely greater than the reprisals made on us, by the locust, and some other gregarious insects. Reason we do but share with our fellow-animals ; and if we possess it in an eminent degree, yet are we not entitled to make *that* our specification from them ; to which indeed religion, curiosity, and the desire of posthumous fame, have better pretensions.

MOST creatures, it is too true, subsist at the expence of individuals ; yet the human-kind

O

not

not only makes a greater havock among these than all the rest, not only sets aside some sorts that can endure a temporary suspension, but (what no other animal does) destroys, or certainly endeavours and seems to destroy, many kinds. Observe the plantation of a successful colony of men; and the consequent devastation of vegetables and animals which marks its progress. The axe is immediately laid to the tree, and much the major part of the vegetables (a few only for their usefulness excepted) are doomed to perish as the vermin of vegetation; with them perish also their proprietors, the inhabitant reptiles, insects, birds, beasts; many individuals, and probably many a species. The fish too feel the new tyranny; and woe to the wanderers in salt-water or in fresh, that henceforth approach the inhospitable shores. Nor will any indigenous subdivision

vision of the human-kind meet with much better treatment; more especially should it chance to have a differently-tinctured skin. Thus mankind expands over the face of the earth, sparing no individual whose perdition affords the smallest satisfaction, labouring at the extirpation of every species that is noxious to them or inconvenient!

Now a principal concern of nature is the preservation of the several kinds of creatures, or various systems of existence; which is so much the fact, that the individuals of each species seem not more regarded than as contributors to this end. Particulars are accordingly so provided against their predestined enemies that, however they suffer, a remnant of their sort may be saved; and in the most defenceless kinds, this intention is effected by

mere number. Any species therefore that counteracts nature in so capital a design must be, with respect to the whole, a pernicious, and consequently a monstrous species.

Of this situation will not the human species be liable to be convicted, who, to their natural advantage of an upright posture, have added supernatural means for the destruction of creatures, against which they are not so much as provided with instincts? Why else is candle-light *deadly* to the fly? or what makes the inapprehensive bird quietly admit the leaden death, but the distance which *ought* to have secured it? Man in a state of nature would, like other animals, find employment in his own sustentation and preservation, and the propagation and nurture of his young. But by the artifice of large societies, many
men

men are exempted from bodily labour ; some of whom, whose intellectual faculties chance to be vigorous, push their progress in knowledge, through curiosity and ambition, to a length that vanity calls *preternatural* ; a word which, when accurately sifted, means the same as *unnatural*. These men of genius (for so they are termed) enable themselves and others to perform works which, being often unnecessary, and sometimes quite foreign to their system, are consequently at least redundant and superfluous. These are truly (to speak out) the monsters of monsters ; which not only *command* and *improve*, but even add to nature ; which open Momus's window in the breast of other men, and detect faults in their *own* formation. And such men are accordingly esteemed hypermonsters by the rest of their monstrous species ; who, how-

ever benefited by their labours, naturally combine to oppose their projects ; who are with some reason jealous of their abusing the extraordinary power they might acquire ; who hate that superiority which *pains*, at the same time that it *dilates*, the understanding.

IT is not then altogether improbable, that the Egyptians, from this or some other investigation of human nature, might make the subsequent, or not dissimilar, conclusions—

THE various kinds of terrestrial existences have an apparent *connection* with one another.

ANY one species may be of *equal* importance, as to this relation, with any other.

OTHER kinds content themselves with the destruction of *individuals* ; whereas the human-kind

man-kind not only makes a devastation among individuals of all sorts, for which it does not obviously atone, but also suspends, and even *extinguishes*, many a species.

A SPECIES that acts in such a manner must be, with respect to the *whole*, a pernicious and unnatural species.

MANKIND is therefore an unnatural, that is, a *monstrous species*; and *men of genius*, who are most instrumental in unnatural acts, are *hypermonsters*.

P A P E R X I.

The INNOCENT SUICIDE.

WHILE general Ogl-th-rp lay before Auguſtine in Florida, like an indigenous rattle-snake of the country, gaping, with impotent fascination, after the town, which never dropt into his mouth; a detachment of Highlanders, in poſſeſſion of an advanced poſt, were ſurpriſed by the forces of Spain, and, being unsupported, were ſlaughtered or captived. The priſoners were preſented, by the inhumanity of the Spaniards, to the Indians in their alliance, (as an honourable *douceur*;) and among theſe was one of the mountaineer ferreants. With this man the ſavages made a triumphal

triumphal entry into a principal town; where he was committed to custody, till the preparations were compleated for the public solemnity of torturing him to death in ceremony. When the fatal day was come on which the European victim was to be immolated to the American Mars; as soon as the unhappy soldier stood produced amidst the savages, and viewed the mangling instruments of their intended butchery; whether the terrific appearance then instantly inspired him, or that (more probably) he had, during the time of his confinement, formed the stratagem he was about to execute; he thus, through an interpreter, with apparent ease, and becoming confidence, harangued the surrounding multitude:

“ HEROES and patriarchs of the western
 “ world, whom I once little expected to meet
 “ on

“ on any occasion as enemies, you are yet to
 “ be informed, perhaps, that with us Euro-
 “ peans war is not, as among the generous
 “ inhabitants of these regions, a matter of pure
 “ honour; but a profession whereby particu-
 “ lars earn their livelihood: our warfare con-
 “ sequently is no subject of choice, it being an
 “ indispensable duty in the soldiery to follow
 “ implicitly wherever their leaders march. If
 “ therefore you found me in adverse ranks,
 “ you are not thence to conclude, that I have
 “ personal enmity to the natives of America,
 “ whom in truth I venerate, on account of
 “ the incorrupt simplicity of their manners,
 “ and the similarity of their customs to many
 “ of my own country. You have however
 “ conquered, O matchless warriors! and my
 “ life is by martial right confessedly yours:
 “ nor am I disposed to deprecate incurred
 “ death

“ death and torment, with unavailing effemi-
 “ nacy: but as it is an irreproachable usage
 “ with us to offer ransom, nor wholly un-
 “ customary for yourselves to receive property
 “ in commutation for blood, I here propose a
 “ copious mulct, a valuable redemption, which
 “ I am sure you will gladly accept, nor shall
 “ I be sorry to be justifiably necessitated to
 “ give to those I so much esteem.

“ KNOW then, American sages, (continued
 “ he, after a pause,) that in the country
 “ where I was born, there are persons who,
 “ by whatever means, are gifted with preter-
 “ natural knowledge; and that one of such,
 “ my near relation, conferred on me, when
 “ I commenced foldier, a charm which ren-
 “ ders me invulnerable to the weapons of
 “ war. How otherwise could I have escaped
 “ all

“ all wounds in the late dreadful conflict,
 “ wherein I call your prowess to witness, that
 “ I was not idle, nor unexposed? This secret
 “ will I not scruple to reveal, in grateful re-
 “ tribution for my forfeit life to the warlike
 “ tribe whose duteous slave I am; whereby
 “ you will be impowered not only to repel,
 “ in common with your countrymen, the in-
 “ vaders from Europe; but to range also, with
 “ irresistible forces, over your own continent,
 “ wherever glory, or glorious revenge, may
 “ incite you. I propose also (being well
 “ aware how much your sagacity makes it ex-
 “ pedient) to exhibit, and that immediately,
 “ such indisputable proof of the efficacy of
 “ this charm, as shall convince the least cre-
 “ dulous among you; only permit me to have
 “ one hand at liberty, that I may be able to
 “ perform

“ perform some requisite actions in the incantation.”

THE Indians listened with eagerness to a proposal so flattering to their military turn; and, after a short consultation, untied the arms of the prisoner; who requested that his broadsword (which had been taken with him) might be produced, and delivered to one of the stoutest and boldest of their combatants, after trial made of its edge and strength. The Highlander afterward bared his neck, which he encircled with many manual signs, being too much a Christian to forget that of the cross; fell devoutly on his knees, and recommended himself to the heavenly mercy in a short prayer, in the Erse language; then cried, with a loud voice and gay countenance, to the attentive assembly and their ready sword-

sword-bearer, " Now behold, O Americans !

" the amazing evidence of my veracity and

" fidelity ; and you, selected champion, exert

" your utmost force, which shall not only fail

" to sever my head, but will not even erase

" the skin of my enchanted neck."

THE Indian directs the forceful blow with skill ; the discontinuating blade glides, rapid as lightning, between the vertebræ ; the head assists the deception, by continuing some moments on the trunk, then tumbles with it on the ground, and rolls away in everlasting separation. The savages stood mute and motionless for a time, contemplating alternately the corpse and one another. They imagined at first that their captive put too rash a confidence in his own charm : afterward they understood, not without some rising indignation,

that

that the subtle suicide had deceived them, in order to evade the impending tortures: They did not however drag about his lacerated carcase with Achilléan rage, but paid due acknowledgement to his policy and courage, by bestowing on his lifeless remains an honourable interment.

P A P E R X I I .

Translation of a LETTER from BASLE,
in SWITZERLAND, in 1758.

“ Ignari scelerum tantorum, artisque Pelasgæ.”

VIRG.

I Write not to you, my dear friend, at this time, to ascertain your welfare, and that of your agreeable family; to give you intelligence

gence of any sort, or even to try to amuse you: no, this letter (I frankly avow) is the product merely of impatience, the effort of pruriginous inquisitiveness. The alarming lead the English nation has taken in the affairs of Europe makes the inhabitants of all its corners solicitous about your transactions, and eager readers consequently of your newspapers. In some of these has lately appeared an article, that sufficiently puzzles us of this region, and probably most of the wits of the continent. For an explication of which, therefore, my curiosity presumes to apply, Sir, to your experimented friendship. The paragraph is nevertheless translatable enough, but it continues afterward as unintelligible to us, as if penned in the Phenician, Coptic, or Erse language,

“ UN

“ UN canard estropié vient de s'envoler de
 “ la maison de J——'s; ou il avoit agi en tau-
 “ reau dans le scrip, & en ours dans l'omnium :
 “ au grand chagrin des taureaux & des ours
 “ ses confreres, la plûpart desquels il a très
 “ sensiblement blessé.”

THUS the period stood in our Gazette; and was found more than apocalyptic by our very divines; who gave their opinion, however, that *dans le scrip* should have been translated *dans l'écriture*; scrip being an English abbreviation of scripture. In this manner, said they the paragraph may be a cautious account of some *vice-maimed freethinker* of eminence, (for there are such cattle, we know, in your luxuriant rank pastures) who, after acting the part of a *bull of Basan*, as to sacred writ, and of a *misanthropic sensualist* in every thing

P

else,

else, has suddenly withdrawn from his *injured*
creditors; most of whom must be of course
fellow-infidels, since few others would be dis-
 posed to trust one of his character. But our
 statesmen unanimously rejected this elucidation
 of the obscure text; which they have hauled
 into the vortex of politics, not without a va-
 riation of sentiment. For the passage, accord-
 ing to such of them as are ill-disposed to the
 Prussian hero, is an enigma in the style of
 Merlin the prophet, and denunciation of some
 grievous disaster that impends over him; per-
 haps even the *abalienation* of the ally who only
 could have hitherto upheld him. This prince
 has been *crippled* by the two notorious losses
 of the late campaign: he is asserted, however
 invidiously, to have *opened his mouth against*
revelation; and has *rent and devoured*, in a
 scarcely defensible manner, all *weaker states*;

nor

nor will he be relinquished without extreme *reluctance* by the enthusiastic generosity that has laboured his support. Other politicians consider this article as one of those happy predictions which are issued *après coup*; “(se-
 “raque terrifici cecinerunt omnia vates;)” and pretending to a more intimate knowledge of your language, Sir, affirm, that the expression *my duck* is used in English for a term of endearment; that J——s is clearly James’s, thoroughly eviscerated; that scrip must be *subscription*, apocoped and apherefised, which is the known method in England of raising the extraordinary supply; and that the controverted period accordingly can be nothing more than a piece of wit, allusive to the *lamented resignation* of a popular minister. For compassion’s sake employ your first idle hour in dispersing these doubts: and decypher, my

dear Englishman, this insular paragraph which has baffled continental sagacity : * Les canards de votre païs font ils estropiés de la Bourse peut-être, ou enfin de la Cervele ? Adieu, dear friend ; I embrace you cordially, and am eternally yours,

J. B. R.

P A P E R XIII.

SUBJECTS FOR TRAGEDY.

TRAGEDY is the dramatic representation of some distressful action, as Comedy is that of a mirthful one : the most successful tragic

* The query at the conclusion of this epistle, being sheer French wit, cannot be done into English.

tragic passion is pity; the next, terror. The Grecian and Roman action is rather too simple; a plot being become necessary in a modern play.

THE other unities, about which play-wrights were formerly so pestered by pedants, have been very justly superseded; though the licence should not be understood to extend even to ridicule: and it is to cover such a defect (it may be supposed) that our theatres make Hamlet wear his mourning suit near twenty years, though he promises his queen-mother to leave it off in the first scene. The precise number of acts ought surely to be arbitrary; for notwithstanding the master-critic Horace has pronounced, "That a play should have no more nor less than five acts," yet, as no sufficiently cogent reason has been given for this

regulation, it leans merely on authority, which ought always to give way to convenience. Tragedy admits of most of the charms of poetry; and the English heroic verse, which is a pentameter iambic, may be properly employed in it. Horace observed, that the iambic measure was fit for dialogue; "*alternis pes aptus sermonibus;*" and the shifting of the cesure of the verse, together with the occasional introduction of an hypermetric final syllable, will make it various enough; whereas the monstrous hemistich of the Alexandrian or Hexameter iambic, by its ever-recurring equal division, renders the tragic dialogue of the French (loaded beside with its unnatural, ineffectual, masculine, and feminine rhymes) insupportable to all unaccustomed and unprejudiced ears. The story of Octavius Sagitta and Pontia Posthumia, in Tacitus, (Annal.

(Annal. lib. 13. § 44; and Hist. lib. 4. § 44.) might be adapted perhaps to the English stage in the following manner: and episodic characters should be introduced if necessary: but that of Octavius ought to be so drawn, that his love for Pontia should be its principal failing.

OCTAVIUS, a youth of family and merit, lives in adultery with, and wastes his fortune on, Pontia, a beautiful lady; and at last, impatient to monopolise her, gets her divorced from her husband. Pontia, whose prevailing passions are avarice and ambition, having, on the public dissolution of her marriage, a very considerable offer, puts Octavius off from time to time, and finally refuses to marry him. Having ineffectually employed expostulation and reproach, Octavius accepts of, what alone he can now obtain, a last interview; to which he comes armed, and attended by a faithful

servant. He there enjoys, and murders his mistress; and leaves for dead her confidante maid. His domestic, in order to save Octavius, takes the guilt and punishment on himself, by professing that he was the assassin, and that he had committed the crime to avenge the honour and injuries of his master. This Octavius strenuously denies, and acknowledges the truth. Mean while Pontia's confidante recovers, and confirms Octavius's confession; who, to avoid an ignominious condemnation, destroys himself; having first bestowed the remains of his substance, to reward the attachment of his generous servant.

THERE are people, indeed, of opinion, that no antique distress whatever can be sufficiently interesting to modern spectators, however poetically and pathetically represented. To
such

such might be recommended the story of David Menzies, the larded surgeon; for what Briton, what European, what White-man, would not be affected by the unparalleled tortures inflicted on him by the copper savages, who desolate our plantations? A tragedy might then be composed, (entitled *Lardello*) the principal personages of which should be, David Menzies, otherwise Lardello, the white surgeon; Acanostata, head-warrior of the Cherokee town Estatoée; the Racoon, a half Indian; two cooks, or torturers; Halatomahaw, mother to a slain Sachem; and a chorus of Cherokees: the scene being the Indian town of Estatoée.

ACT the first may march Lardello, in savage triumph, into the town, along with other prisoners, both white and blacks, where he is committed to custody. Lardello, in despair,

is

is comforted by the Raccoon, who informs him, that it was determined, in a general assembly of the townsmen, to present him to the mother of a Sachem, who had lost his life in the expedition, and that she would probably adopt him in her son's room. The substance of the second act may be the introduction of Lardello to this heroine; who rejects the adoption, and orders him to be larded and roasted for supper. In the third act, the horrid operation of larding a living creature might be experimented on Lardello; but the company and cooks, getting soon intoxicated with rum, he fortunately makes his escape, and supports himself through the woods by eating the bacon with which savage cruelty had bestuck one side of his body. In a judicious conduct of this piece, many passages would, doubtless, arise of the subsequent pathetism.

*Scene HALATOMAHAW's house, in which are
preparations for a feast.*

*Enter Halatomahaw, Acanostata, Lardello, two
Cooks, and other Cherokees, both men and
women.*

*An Indian war-dance, then the death-whoop
is sung.*

(Hexameters, or Greek heroic metre.)

A C A N O S T A T A.

Counsellors, warriors, matrons, and virgins, listen
attentive !

I've made incursion to the frontiers of Carolina ;
Not unsuccessful, nor without a deplorable damage.
Some tyrant whites, and some idiot blacks, we have
brought in ;

But, oh, in glory's illustrious grave we have bedded
That skilful chieftain, that combatant bold, Akakulla.
In whose dear room I present the disconsolate mother,

At

At her disposal, th' apparent principal captive,
 And she determines, it seems, to lard him and roast him.
 But here I'm with you, in truth, Cherokees, not to
 feast me ;

(Altho' this larding, thus apply'd, be to gluttony
 tempting,)

For I had rather kill ten whites, believe me, than
 eat one.

(Senarian Iambics, or French Heroics.)

L A R D E L L O.

O valiant, injur'd chiefs, this region's rightful lords,
 Whom the gold-greedy bands of Europe strive to yoke,
 Or dispossess in vain ; O hear your suppliant's pray'r,
 And from the present death, and ready torture, save !
 No hero you behold in me, with hostile gore
 Deep-ting'd ; no mangler I of Indians, or of foes ;
 (Nor of my friends, indeed, but with the best intent,)

[*aside.*

No war-ri-or, or man belo-ved, but a—surgeon.

[*sobbing.*

(Anapestic verse.)

H A L A T O M A H A W.

I refuse to depart from my rights ;
He is mine, and I *will* have my roast.
The most savoury meat in the world
Is the plump of an enemy's haunch ;
Yet its goût * must be highly improv'd
By the larding I boast to invent.

L A R D E L L O.

Bebebou, bebebou, bebebou. [*Chattering thro' cold fear.*
Lardello is fastened to a stake, before a great fire, and
the cooks begin to lard him.

Chorus of CHEROKFES, men and women.

(Trochaic versification.)

Captive, well sustain your part ;
What a struggling, trembling, crying !
Have the Whites no stouter heart,
And no decency in dying ?

All

* She speaks French to shew she is a French Indian.

All the coward now appears :

Such a roaring, such a moaning,

Never yet assail'd our ears :

Shame on this unmanly groaning.

(Spondaics.)

L A R D E L L O.

Oh, oh, oh, oh !

[groaning.

(Tribrachais.)

Cherokee { *Men*, Ha, ha, ha, ha, ha, ha. } *laughing.*
 { *Women*, Hi, hi, hi, hi, hi, hi. }

P A P E R XIV.

The ORIGIN of

ANIMALCULAR DISTEMPERS.

THOUGH every man is instinctively impelled to self-preservation and self-satisfaction; yet such are his necessary connections with

with other beings, that he may be often rationally induced to give up the one, and sometimes even to sacrifice the other, to *their* interests. For the abatements made by selfishness, in favour of the social affections, are amply recompensed by a reflex pleasure; and death itself ought to be preferred to the perpetration of actions that would make life conscientiously intolerable. With what rapture do we not relax our rights for the benefit of our relations, the friends of nature; of our friends, those relations of the soul; of our loves, who are yet something more than friends? And with what idolatrous applause are all these treasures, and irrecoverable existence also, ingulphed in the Curtian chasm of patriotism? Yet does there exist a more extensive claim than that of one's country, even that of one's species; the humanity we owe

to

to mankind, however diffused or diversified, under every possible circumstance, that of enemies not being excepted.

THE moral sense extends also in reality beyond Socratic bounds; for there actually lurks in us a regard for the genus we class under, a *feeling for our fellow-animals*, an affection hitherto without a name. Are there among us, who have never perceived their indignation arise at a palpable act of injustice committed on a brute by its fellows, or our own? Where is the good-natured man, that has not sometimes felt remorse, after doing to brutes needless, even when involuntary, harm? Do we not commiserate their sufferings occasionally? Are we not pleased with their apparent felicity? Why should we not? We participate of instinct with them, and they divide

vide sensation with us, nor have a contemptible share in reason. The heathen mythology, therefore, forcibly recommended a benevolent intercourse between men and (however inferior) brutes, by assigning to the greater part of their Deities some favourite from among them; to Jove his eagle, to Cybele her lions, and to Neptune his seals; nor has Virgil scrupled consequently to send horses, or the shades of horses, at least, to graze among his heroes in the Elysian fields. But it cannot be necessary, surely, to adduce many proofs of the existence of (what shall it be called?) *Animality*, in *this* country, where the generality have a more than Parthian friendship for deserving steeds, nor less than a Numidian affection for *three-quarters-reasoning* dogs. Yet such is the situation of the human-kind, (it must be confessed) that we are all

Q

compelled,

compelled, (however averse) on account of our preservation and sustentation to do other animals much hurt ; as a due mixture of animal and vegetable substances, in varying proportion according to climate and constitution, will be found the healthful, and therefore the natural, food of mankind. No needless, no superfluous, much less can any wanton, barbarity, however, stand justified or excused by these considerations. Although most of the sports of rural simplicity, (the business and glory, some of them, of many a useless life,) the teasing an harmless creature to death by an artificial pursuit, the tormenting a captivated fish that agonizes on the hook, (the love of hunters, and extasy of anglers,) will unfortunately also prove indefensible on such principles. And truly it would not misbecome those of this island, who have the closest and most pleasureable

pleasurable familiarity with beasts, the modern Centaurs and Aeteons, to borrow the hint of some gratitude to, or compassion for, them, from the hospitals of the uncivilized muffle-men; instead of consigning unfeelingly their much-loved horses, as soon as unserviceable, to the hounds; and their rapture-bestowing dogs to the halter.

ALL *the other animals*, impatient of the despotism exercised over them by *man*, (says a fabulist) determined, in general assembly, to accuse him to their common parent and mistress, NATURE. They immediately represented to her, (for where is she not present?) in their own language, (well-understood by the goddesses) that mankind, their brethren, taking advantage of their *upright posture*, so superiorly adapted to action: and ap-

plying their *monstrous sagacity* to the invention of instruments of destruction, against which other creatures were unprovided with instincts; *over-ran the earth* in multiplying swarms, to the extirpation of individuals, and endangering even of whole kinds, that were (for ought appeared) as useful and meritorious in the universal system as themselves. The human species also (as they remonstrated) not only massacred, without mercy, those of their fellow-animals from whose strength, or courage, danger might be apprehended; and slaughtered such of them, without remorse, as could contribute to their sustenance, or the favour of whose flesh delighted their luxurious palate; not only by opprobriously branding, with the name of *Vermin*, the brutes that were fortunate enough to be unuseful and unpleasurable to them, superinduced an habit of
active

active antipathy, but behaved too with a most imperial *ingratitude* even to the beasts that ministered to some of the confessedly most exquisite of their enjoyments; and usurped over all, occasionally, an unprovoked and cruel *tyranny*. Dame nature was satisfied that there was *some reason* in this complaint of the brutes; and that her favourite man deserved consequently chastisement: but it is her divine art to educe good from evil; and she is ever disposed to enlarge, rather than contract, the principles of vitality. The plastic divinity therefore formed a number of new kinds of animals, so minute as to escape all but microscopic sights; and disseminated myriads of the ova of these *animalcules* throughout the atmosphere of the earthly spheroid, the destined avengers on the human race of the wrongs of other animals. Unwitting man imbibed and

inhaled his punishment; this viewless spawn entered into, and rolled along with, the circulating fluids of life; and wherever their specific nidus occurred, the vengeful minims disclosed themselves. Some of these *expand over the surface of the human skin*, and velligate it, with a painful prurition; some *incorporate themselves with the volution of the intestines*, and intercept, in their irremoveable situation, our sustaining aliment: others burrow joyously (though they excite sad goadings in the subject-matter) *in the inguinal and axillary glands*; and most of them communicate *epidemically* their unavoidable contagion: nor was the culpable impatience of the plaintiff animals *exempted* from an accidental share in these sufferings: and *this was the origin of animalcular diseases.*

P A P E R X V .

THE UNFORTUNATE
M A N O F H O N O U R .

“ O dii immortales ! fortem & à vobis, Judices,
“ conservandum virum !—Minimè, minimè ; imo
“ vero poenas ille debitas luerit.—Nos subeamus,
“ si ita necesse est, non debitas.”

CICER.

WITHIN a short day's journey of Bath,
lived, many years ago, Honorius, a
gentleman of affluent fortune. In his youth
he entered into the service of his king, but
quitted it on some military disgust, and retired
to his patrimony, where he passed his time in
the enjoyment of rational pleasures, and the

society of an engaging woman, who had enriched him with two promising children. Leonora, for so we may call Honorius's wife, was strikingly handsome, and wholly absorbed in her love for her husband, and the care of her family. An indisposition made it adviseable for her to visit Bath, and the obstinacy of her case necessitated her continuance there for a considerable time. Here she commenced an acquaintance with Lotharius, whose character it will be proper to analyze. Lotharius was a young fellow of genteel person, dress, and manner; whose spirit had soon dissipated a small fortune, and whose sense now supplied him with the means of living without any. Women and play were among his usual resources; and he never scrupled to over-reach a weak head, or to quarter himself on a weak heart. He was not, however, himself love-proof;

proof: and the first sight of the beautiful Leonora inspired him with a real passion. His experience in woman-kind soon discovered, that she was not one of those who are to be carried by skirmishing; and finding the being well with her essential to his repose, he resolved to attack her in form. His first step was to insinuate himself into the company and esteem of Honorius; who, undesigning and unsuspecting, entered soon into an intimacy, and ere long into a friendship with the fraudulent artificer. At the close of the season Lotharius accepted of an invitation to spend some days at the house of his new intimate; and the intended visit of a week was prolonged for months. Honorius's happiness was now completed; he had obtained (he thought) what alone was wanting to it, the disinterested, the sympathising, friend. His felicity was, however,

ever, interrupted by the death of a relation in the West-Indies, who left effects considerable enough to induce Honorius to make a voyage to collect them. With the utmost unwillingness then he parts from his beloved wife, and lately acquired friend; recommending to *his* honour and advice the protection of her, and the management of his affairs. Her husband's departure overwhelmed Leonora with a grief, which Lotharius's tender assiduity greatly alleviated, and, in time, dispelled. When she had recovered her cheerfulness, he took a favourable opportunity, and opened his mind. He told her, he had been desperately in love with her from the moment he first beheld her; and that he had often, but in vain, struggled to surmount a passion that would be coeval with his life. He confessed his counterfeit attachment to Honorius, to be a pretext to enjoy

her

her company; and he acknowledged too (with well-dissembled confusion) his guilt, but imputed it to the irresistible force of her merit, which had warped his hitherto inviolate honesty. Leonora, constitutionally amorous, had never disliked his person, nor was her vanity displeased at the conquest of a man of Lotharius's supposed estimation; yet she received this declaration with unaffected surprise, and had conduct enough to enjoin him authoritatively an eternal silence on its subject. This he penitently promised; but he failed not, in a short time, to lay hold on every occasion to break his promise, till she consented to a fatal compromise, of entertaining him as a sentimental lover, on terms that should be no wise injurious to her virtue. Lotharius knew himself now secure of victory, as the remaining conflict between nature and custom could not

but

but determine in his favour: he accordingly triumphed sooner than may be imagined; rioted a while in unbounded enjoyment; then recovered his senses. Henceforward the designs of Lotharius were rather on the purse, than the person, of Leonora: losses at play, breaking of tenants, distresses of friends, some pretences or other, were never wanting for imbezbling the substance of Leonora's husband. However averse, she was obliged to co-operate with him: the woman who has made a present of her virtue to a man, is in no condition to refuse him any thing else. Thus managed the false friend and seduced wife, until Honorius, escaping (in opposition to the hopes of both) all accidents, returned to England. When Lotharius had intelligence of his landing, he proposed to the terrified Leonora to elope, with such of her husband's effects as the
could

could come at, and to commence a law-suit with him for a separation; promising her his patronage, and, by his management, success. But perceiving her wavering and irresolute, he abandoned her and her house the following night. When Honorius came home, he found his wife self-destroyed by poison; and a paper by her, wherein she disclosed the scene of villany, and very ingenuously acknowledged her criminal share in it. Honorius's business was now the pursuit of Lotharius, who for a time evaded his researches: but when he judged Honorius's first fury almost spent, tired of a fugitive life, he re-appeared at London. Thither Honorius flies; and his impatience of the pungent injuries received from Lotharius, (his friendship abused, fortune wasted, family dishonoured, his loved and once loving wife seduced, and murdered,) brooking no delay, the
 very

very night of his arrival he sends him a written challenge for the next morning. Lotharius was no coward, and master of his sword: glad too, to find the determination of so bad an affair put on so fair a footing, he meets him accordingly; and Honorius, too justly enraged to dally, at the first onset received the sword of Lotharius in his left arm, and plunges his own in the heart of his villainous friend. For this Honorius was seized, ingoaled, and brought to trial; where he endeavoured to justify, or excuse the fact, by a pathetic relation of his provocations. Lotharius had taken malicious care that the challenge sent him should be forth-coming; the judges therefore declared the evidence to be fully *legal* against Honorius; and the jury, without hesitation, pronounced him guilty. Intercession was not wanting for a pardon; yet, as it was a prevail-
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ing maxim with those then in power, to shew no favour to the unhappy duellist, it proved ineffectual; and Honorius, pursuant to his sentence, was *ignominiously executed*, for doing what *the general conscience approved*; for manfully resenting injuries too big for humanity to bear, though not provided against by the laws of the land.

P A P E R XVI.

Q U E R I E S.

“Quicquid dicam aut erit, aut non.”

HORAT.

Another Specific for the Bite of a Mad-dog.

THAT men have madness communicated to them by mad dogs, the frequency of the fact will not allow us to doubt; but may there

there not be grounds for doubting whether this disease be an infection of the body, or of the *imagination*? The fable of the Tarantula, which wanted not the gravest attestations, came to be first scrutinised on account of the extravagant means of cure: and might not also a reason for mistrust be drawn in the canine contagion from the various, irrational, discordant, methods of its cure; little inferior to the musical absurdity of the tarantular process? For one while the *liver of the dog is the specific*; another, the *ashes of craw-fish*; now *cantharides*, then *sorrel*; sometimes *musk and cinnabar*, at others *nitre*; and lately *liverwort*. But *submersion*, which has indeed the best pretension, is a palpable attempt to *frighten* away the distemper: and should not a disease that is *cureable* by application to the *imagination*, be suspected of being a disease of the
 imagi-

imagination? - That hiccoughs are frequently, and agues are sometimes, frightened (and even charmed) away, cannot be denied; for such is the indubitable power the imagination has over the body; nor can it consequently be an irregular start of ratiocination to conclude, that the power which can *remedy* a distemper may *impart* it. Faith has always been of singular service in medicine; it has even extended, sometimes, its influence to surgery, where deception is hardly practicable, and set bones not long ago for Mrs. Map. The manner of *receiving* this infection, which is said to be communicable not only by the bite, or the saliva, but even by the breath of the dog, corroborates the suspicion; as also the length of *time* the infectious matter is sometimes supposed to lie dormant in the blood, which is unaccountable from medical principles; as well as

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the different, *inconsistent*, *symptoms* of this distemper, the characteristic hydrophobia not being in reality peculiar to, nor indeed always attendant on, it. It would be a crucial experiment, if any person should go mad from the bite of a dog that, on learned examination, proved *sane*: though such experience be not absolutely necessary; for should this conjecture turn out just, and spread, the very *doubt itself* is happily *the cure*.

MEANS of DELIVERANCE from UNJUST TORTURES.

THAT the governing part of societies have a delegated power of punishing *capitally* delinquents against their fundamental institutions, is a point not to be controverted; but it will be difficult to justify the right that tyranny has usurped, and servility ceded, of loading death
itself

itself with superfluous, redundant, *supererogatory*, tortures. The weak excuse insisted on is, that these terrifying barbarities will prevent the commission of crimes; but this is to argue against fact; for neither the severity of the Draconian, nor of the Japonese, laws extinguished offences; and it is to reason without knowledge, because future punishment, however inevitable, (which it is rarely supposed,) makes but impotent impressions on a man while under the present predominancy of an impetuous passion.

WHAT then shall we say to the inhuman torments which have been recently exhibited on regicides (on intentional regicides) in two European nations? Horrid, unseemly, barbarities, that make a man blush for, and almost abhor, his species! Cruelties, which the most

culpable of wretched mankind cannot possibly deserve; those monsters alone excepted, who, in slavish adulation to despotic courts, have unnaturally and impiously adjudged others thereto!

SENECA writes,

“ Optimè hoc cavit Deus ;

“ Eripere vitam nemo non homini potest,

“ At nemo mortem :”

But this poet lived not in times when the cunning of refined cruelty had wrested from the human kind this melancholy privilege; and could *draw the teeth*, in order to save the tongue for agonising interrogatories, and *preserve the artificially-extended limbs* to be dissipated by horses. Should not then merciful invention be roused, to counteract preternatural

tural malice, to recover to mankind the valuable gift of celestial justice, and rescue them from misery in the extremest degree ?

AND it is very probable, that the *aliment* necessary for the sustentation of criminals, and often forced on them, till such time as the scenery of their tragedy can be prepared, may be rendered the means of preventing its exhibition. Every one has experienced the violent convulsions caused by a little drink or meat that has fallen into the wind-pipe, by laughing casually, or speaking at the instant of swallowing; which is vulgarly phrased "the victuals going the wrong way." It seems from hence, that similar *voluntary efforts* might introduce, through the glottis, into the larynx and bronchi, such a quantity of liquids especially, as would over-power the muscular

machinery of the lungs, and stop their play. This hypothesis is confirmed, by the dissection of drowned persons; who are often found without water in the alimentary duct, and with very little of it in the lungs only, (sufficient however, it appears, to occasion instantaneous death,) which they had admitted in this manner.

THE same desirable escape might be effected also, by what would be commonly called "holding the breath till quite gone;" or by *wilfully impeding the organs of respiration so long, as to make them incapable of resuming their functions*. For, some degree of volition being required to actuate the muscles that dilate the thorax in inspiration, the will may consequently, by withholding its assent, be able to suspend their action, till it shall at length

length become irrecoverable. This attempt could even be respited, till the unpitied sufferer was in the act of dilaceration; where, should it unfortunately not wholly succeed, yet would it certainly, by strongly *diverting the attention, mitigate the tortures*, and render them less intolerable.

The GLANDERS not contagious.

THE glanders, or glander, (derived probably from the Spanish word Landre, which signifies a pestilential tumour in the throat,) is at length, by repeated dissection, discovered to be an *exulceration of the glandular membrane that lines the maxillary and frontal sinuses and nostrils of an horse*. This disorder is commonly brought on by colds, and the swelling of the glands of the throat is only symptomatic. It is very likely, that the facts which circulate

concerning the contagion of this ailment have their rise from the want of sufficiently distinguishing between diseases that are communicated contagiously, and those incident to creatures under the same treatment, air, and diet. M. de la Fosse's method of trepanning the cheek-bone, by which means the seat of the distemper is to be reached by injection, and a dependent orifice made, promises an easy cure; provided the horse be managed, in other respects, in a manner not incongruous to the disease. Whereas the usual way of treating the animal, by driving it (lest the supposed infection should spread) from warm lodging and rich food, to the cold and grass, superinduces a consumption for the most part, and concludes in an atrophy. Certain it is, that the Ozena, a distemper among men that resembles the glander, being an exulceration of the membranous

branous lining of the maxillary sinus, which is cured too by perforating the cavity, after having in that view drawn a tooth, (a process whence it is extremely probable that De la Fosse took his hint,) has never been in the least suspected of contagion.

P A P E R XVII.

V A G U S :

O R,

Difficulties in choosing a Profession.

THE father of Vagus, unobservant of the veering taste of the times, imagined that he meritoriously discharged the parental duty by giving him what is commonly called a good education ;

education; that is, by detaining him under the tyranny of pedants, until he had been scourged into intimacy with the Grecian and Roman writers. Elate with scholastic superiority, he scattered unmercifully, at his entrance into the world, his classical criticisms, quotations, and allusions; till checked and abashed in a public conversation, while yet exulting at the pertinent production of a Greek passage, by the vivacious jocularity of a stripling, who told him, "That they perceived he had not lost his time at school; but that he took the liberty to inform him, that he himself, and the rest of the company, were still a remove *beyond* him in education; for they had *forgot* more Greek than he had ever *learnt*." The universal approbation and obstreperous merriment with which this axiom was received, determined

Vagus

Vagus to balance more impartially the importance of classical merit; and he, reluctantly, discovered, that the day of literary honour and advantage was passed; and that the application of talents and industry to letters, instead of *Addisoning* him up to a secretary of state, would at last only fit him for an usher to a school.

AMBITION then pointed him out a readier way to preferment in the practice of the law: memory and patience were here, as Vagus thought, almost the only requisites; of the first of which he was possessed in an unusual degree, and of the latter had no reason to despair: he entered, therefore, with courage on the formidable study, not omitting, however, the relief of his beloved classics, and even engaging at intervals in fresh pursuits of knowledge.

ledge. Vagus now paid court to, and mingled with, the sages of the law; to one of whom, having communicated his method of study, "Young man (said he) you have fallen
 " into a capital error; English jurisprudence
 " is so infinite, that it can employ the longest
 " life and most tenacious head; it stands aloof
 " by itself, unconnected with the circle of the
 " sciences; all other reading is not only super-
 " erogatory in its students, but pernicious; and
 " if you would be its true disciple, you must
 " abandon all for its sake, and follow it *alone*."
 Vagus listened to this oracular decision with despondence and confusion; and retreated abruptly, muttering from Juvenal,

———"Tanti tibi non fit opaci

"Omnis arena Tagi, quodque in mare volvitur aurum."

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HE next made enquiries after a profession, whose severity did not exclude general knowledge, and was directed to that of physic. He applied himself, with satisfaction, to the history of diseases, and took in collaterally botany, chemistry, anatomy, and physiology: but he was ere long convinced, that this grave science had too airy a basis, and that all his labour and learning on this subject would inevitably terminate in empiricism or hypothesis. Subordinate surgery, he perceived, admitted, indeed, of sufficient demonstration and utility; and though he could well have condescended to roll a bandage, yet he knew himself possessed of too great delicacy to inspect the daily progress of an ulcer, and of too feeling an heart to amputate a limb with any reputation.

THUS

THUS disqualified from getting a livelihood by killing and mangling in cold blood, Vagus neglected to take out the homicidal licence of the college, and in its stead obtained a royal one to slaughter in heat of action, for his country's service. The commission he pitched on was that of a lieutenant of marines; not only with design to escape one half of the tedious apprenticeship of the army, but in view too to learn somewhat of the naval service; and in the last he was soon gratified, by receiving orders to take his command into a frigate that was going on a cruise. The first time Vagus saluted the captain on the quarter-deck, he told him, " that he might strike his
 " dog vane (pointing to his cockade) now he
 " was aboard; and that he must order his
 " scoundrels to cut off their hair, or he would
 " for him, for that he had already complaints
 " of

“ of their being lousy.” A month after Vagus was honoured with an invitation to the commander’s table; where he presently found he had been unfortunate enough to have missed of the gentlemen-officers of the navy, and to have fallen in with one of the sea-bashaws of the old stamp. The last time they exchanged words was toward the close of the cruize, on occasion of a sailor’s being ordered to the mast-head to look out for land; when the captain halloed to Vagus from the other side of the deck, asking, “ whether he durst follow that hand; for you pretend, I suppose, (adds he) to be a man of courage?” Vagus crossed over to him, and answered softly, “ that he would give to him himself a fairer chance to prove his own manhood, the instant he should set foot ashore.” The captain

tain took the hint ; nor quitted his ship while Vagus staid in the sea-port.

VAGUS afterward purchased a captain's rank in a regiment of foot, then on actual service. He crossed the sea, joined his corps, encamped, marched against the enemy, was engaged, beaten, and cooped-up the remainder of the campaign in entrenchments ; where he had leisure enough to complete his scrutinization of the battles and stratagems of Hannibal, Cæsar, and Turenne ; and to perfect his new theory of fortification, by *an enlarged line of defence*. Uniting thus speculation and practice, Vagus became a military critic, and was presently dreaded and discountenanced as such ; for no sooner was it known that he extended his application beyond the evolutions and the manual, but the martinets of all ranks (a formidable

midable body) declared openly against him; and when it ceased to be dubious that he could divine whether an expedition had been planned by a blockhead, or an attack led by a coward, some of the generals became his secret enemies.

IDLENESS now put in its claim, and persuaded him, that he might as well play as work for little. Vagus returned therefore to England, and devoted himself to pleasure. He dressed, frequented public places, and conformed with the fashionable, the witty, and the frolic, among his own sex; he participated of the voluptuous intoxication of friends; and, above all, he assiduously cultivated an intimacy with the fair distributors of bliss supreme. But alas! even rapture itself (O, unwelcome discovery!) has its period, he jaded at last in the

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giddy

giddy course of extacy, and grew sluggish enough to attend to the stimulation of curiosity, which prompted him to exert his locomotive privilege, and visit other men, and gaze at other furs. He indulged this rambling disposition for some years, with a satisfaction that proceeded in a decreasing ratio ; meeting with frequent conviction, that the variety of climate was by no means infinite ; and that the children of men were much the same, whatever coat or scarf-skin they wore, from the uncivilized Indian to the over-civilized Gaul.

P A P E R XVIII.

SCARABÆUS NOCTILUCUS:

A D R E A M.

“ Sua sidera norunt.” VIRG.

I HAVE frequently, in my summer (evening) walks, fallen in with the Scarabæus Noctilucus, or Glow-beetle, which vibrates a more vivid light than the glow-worm. The female is of the reptile kind, and not much unlike a wood-louse, except that she has only six legs; but the male, having two pair of added wings, classes in the insect race, and is of the beetle family: an uncommon, if not single, instance of the husband and wife's being of a different

species! They are both generally of a dark-brown colour, having the three extreme sections of the *she*, and the last only of the *he*, whitish; and at each of these divisions, under the common integuments of the belly, which are here transparent, is a semicircular arrangement of many globules of a mucus, of a peculiar nature, that collects and reflects the rays of light. The use of this singular apparatus seems appropriated to the amours of these creatures: for they are not constantly lighted up, even at night, but only when amorously disposed; the glittering males are then arrested in their aerial flight by the incentive coruscations of the terrene females, who place themselves on their backs, in order to exhibit their full lustre; and, on these occasions, the *flames* of love, and the *taper* of Hymen, are no longer metaphoric, but *real*.

FALLING

FALLING asleep, full of the reflections suggested by the love-economy of these animals, I dreamt, that I was (however unaccountably) hovering in the mid-air of a serene night, not on the cherubic duck-wings of Hogarth, but on the sail-board pinions of Le Brun's seraphs; and that they obeyed my volition as readily as the air-bladder does that of the fish. The full-faced moon, investing, with silver light, the shadowy concave, first attracted my eye; and being now furnished with the means of making an incursion into that satellite of ours, I plied a swift wing, and steered my course directly up to it. But how was I terrified, when, on a nearer approach to this luminary, instead of argent fields, (as I expected) inhabited by happy beings, I saw a scorious surface, broken with immense caverns, that had all the appearance of a ruined world. I perceived

ceived myself, also, growing extremely cold, and breathing with great difficulty; whereupon I recollected it is written, that the moon has no atmosphere; therefore, to shun impending destruction, I went about-ship, using my conjunct legs for a rudder, contracted my wings close to my sides, and pitched down in prone descent toward my own planet and proper element.

I RESTED the impetuosity of my fall, (I thought) the reason ceasing, over an extended meadow; which lay contiguous to a mighty city, and seemed studded with stars that irresistibly allured me, though infinitely less resplendent than the vast bodies that beamed over my head. When I neared this terrestrial constellation, I discovered it to consist of a number of women, whose heads were irradiated
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by lambent flames, that were walking about, in company with some men provided with pinnions such as mine. These females appeared to be more exactly beautiful than statues or pictures, in the spring of youth, and the high spirits of luxuriant health; and they were elegantly robed in the softest silk, and most translucent gauze, unimpeded with fish-bone cuirasses, and cuirshes. One of the blithest of the female troop advanced courteously to me, and congratulated my accession to the happiest of mankind, and my arrival in the lover's Elysium; then softly touching my hand, conducted me into a myrtle grove. The affable beauty informed me here, that the women of this country (of which the adjacent town was the capital) were gifted by nature with the extraordinary property of having their hair secrete a living phosphorus at all times when they

were

were disposed for the conversation of the men ; that this inextinguishable characteristic of the presence of their proper affection necessarily suppressed all female hypocrisy on that subject, and had fixed the intercourse of the sexes on a rational basis. The women are so far from assuming with us (continued the radiant-visaged fair) an over-weening behaviour, on account of any unnatural and immeritorious coldness ; that such of us as are afflicted, though but temporarily, with a palpable obscurity, confine ourselves at home ; and if a man chance to stumble on an opaque woman, he presently performs an expiation, as if he had polluted himself by touching a corpse. But the lucid women of this metropolis, who literally *glory* in their natural passions, assemble every evening, and spatiate on this paradisaic spot ; whither our men, who are adorned with wings of
downy

downy gold, repair also singly, when under the immediate influence of the propitious god of soft desires, advertising us of their welcome approach by the roscid fragrance that falls from their agitated plumes. Here our lovers individually like, and choose their liking; then treat of love, till satiety reminds the males of *another* use of their pinions, and they withdraw from our unsatisfied eyes with winged speed. And the lucigenous product of these free conferences is the treasure, and care, of our magistrates, who do not abandon to the fondness, partiality, injudiciousness, or inability, of privates, the educating the members of the republic, though their own children.

O TRULY sensible women of this fortunate region, (exclaimed I) whose unenthusiastic passion disarms; the capricious god of love of

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his leaden shafts, or tips his arrows all with gold! And O, thrice happy men, who enjoy the greatest of masculine pleasures, the finding a new mistress whenever they please, and the getting rid of an old one! And will you not disdain, bright goddesses! (said I, on my knee, love's unforced, proper, homage) for being something more than woman, a goddess you *must* be; will you vouchsafe to number among your votaries an exotic, who swears, by your splendid tresses, to become a most superstitious zealot, so you be the object he is to adore? Since you treat me as a divinity, (returned she, more brightened by a smile,) the manner in which we are not treated, I assure you, by our men, nor desire to be by any; I shall assume an unusual importance, and answer you in a mysterious way, and in my own dialect too; nor need I be apprehensive of
your

your not understanding, or misinterpreting, me; for Love is ever ingenious, and has the gift of tongues; his decisions consequently are equally and universally intelligible, whether conveyed in the sounds of Yes, Oui, Si, Yaw, or Ingaw. Attend only diligently to the oracle. Upon which she immediately recited the most affecting period I ever heard, though I could not perceive that I understood a syllable in it. My anxiety at not entering directly into its meaning, put an end, I believe, to the pleasureable vision; for I awoke at this instant, and found myself in bed with my wife, whose head did *not shine*, and *without wings* to fly away from her.

F I N I S.

old maids
old Bachelors

old Bachelor,



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